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RELIGIOUS MISCELLANY.

LESSONS OF ACTIVE BENEVOLENCE LEARNT FROM THE GOSPEL.

We should learn from the gospel lessons of active benevolence. The Lord Jesus, who went about doing good, has left us an example that we should follow his steps. Christians, on whom he has bestowed affluence, rank or talent, should be the last to disdain their fellow-men, or to look with indifference on indigence and grief. Pride, unseemly in all, is detestable in them, who confess that by grace they are saved. Their Lord and Redeemer, who humbled himself by assuming their nature, came to deliver the needy when he crieth, the poor also, and him that hath no helper. And surely an object, which was not unworthy of the Son of God, cannot be unworthy of any who are called by his name. Their wealth and opportunities, their talents and time, are not their own, nor to be used according to their own pleasure; but to be consecrated by their vocation as fellow-workers with God. How many hands that hang down would be lifted up; how many feeble knees confirmed; how many tears wiped away; how many victims of despondency and infamy rescued, by a close imitation of Jesus Christ. Go with your opulence, to the house of famine and the retreats of disease. Go, deal thy bread to the hungry; when thou seest the naked, cover him; and hide not thyself from thine own flesh. Go, and furnish means to rear the offspring of the poor, that they may at least have access to the word of your God. Go, and quicken the flight of the angel, who has the everlasting gospel to preach unto the nations. If you possess not wealth, employ your station in promoting good will toward men. Judge the fatherless; plead for the widow. Stimulate the exertions of others, who may supply what is lacking on your part. Let the beauties of holiness pour their lustre upon your distinctions, and recommend to the unhappy that peace, which yourselves have found in the salvation of God. If you have neither riches nor rank, devote your talents. Ravishing are the accents, which dwell on the tongue of the learned, when it speaks a word in season to him that is weary. Press your genius and your eloquence into the service of the Lord, your Righteousness, to magnify his word, and display the riches of his grace. Who knoweth, whether he may honor you to be the minister of joy to the disconsolate, of liberty to the captive, of life to the dead? If he has denied you wealth, and rank, and talent, consecrate your heart. Let it dissolve in sympathy.—There is nothing to hinder your rejoicing with them that do rejoice, and weeping with them that weep; nor to forbid the interchange of kind and soothing offices. A brother is born for adversity; and not only should Christian be to Christian a friend that sticketh closer than a brother, but he should exemplify the loveliness of his religion to them that are without. An action, a word, marked by the sweetness of the gospel, has often been owned of God for producing the happiest effects. Let no man, therefore, try to excuse his inaction; for no man is too inconsiderable to augment the triumphs of the gospel, by assisting in the consolation which it yields to the miserable.—*Dr. J. M. Mason.*

HINTS FOR A GOOD STYLE.—In order to form a good style, the primary rule and condition is, not to attempt to express ourselves in language before we thoroughly know our own meaning. When a man perfectly understands himself, appropriate diction will generally be at his command, either in writing or speaking. In such cases the thoughts and the words are associated. In the next place preciseness in the use of terms is required, and the test is, whether you can translate the phrase adequately into similar terms, regard being had to the feeling of the whole passage. Try this upon Shakspeare or Milton, and see if you can substitute other simpler words in any given passage, without a violation of the meaning or tone. The source of bad writing is the desire to be something more than a man of sense: the straining to be thought a genius; and it is just the same in speech making. If men would only say what they have to say in plain terms, how much more eloquent they would be.—*Coleridge.*

[From the Lutheran Observer.]

TRUE GREATNESS.

The organization of the mind, and society as at present constituted, apparently combine to make man ambitious and desirous of attaining a certain something supposed to be truly valuable, the possession of which constitutes, or rather will impart the exalted prerogative of true or imaginary greatness. To be mistaken about the relative value of the object of our desires does not, for the time being, weaken our efforts after its attainment; hence it is that we see different individuals pursuing each his particular way after opposing objects, and every one acting upon the principle that they alone are right, while everybody else is decidedly in the wrong. It cannot be denied that as far as appearances go, there are very many with whom ambition forms no part of their moral code, who live without any definite object in view, and who care not to inquire even what it is that constitutes true greatness; much less to strain after its possession. 'Like brutes they live, like brutes they die,' for they take no note of the present, nor trouble themselves about the momentous future. Alas for such, for the final trump of God summoning the great and small to judgment, can alone wake them from their awful stupor, and reveal to them in the light of eternity the sinfulness of burying their talents in the earth.

But the question is, in what does true greatness consist? The miser says in gold; the fop, in dress; the coquette, in winning smiles; the voluptuary, in the sensual luxuries of life; the politician, in being lifted into office; the spendthrift, in being lavish of his money; the military chief, in victory; while the studious meditating man answers that it consists in acts of kindness and entire abstinence from every species of vicious conduct; and the christian, going still farther, replies, that true greatness consists in nothing short of absolute purity of heart and character and perfect unalloyed love towards God and man.

The commander at the head of a victorious army may be styled great because fortune chanced to favor him more than his opponent, but if he wants the principles of a christian, then he emphatically *wants everything* that is truly ennobling in life, constituting positive greatness. A man may with or without riches, political notoriety, and everything else the world prizes so highly, be truly great, feel it, force the world finally to believe it, and at last have it acknowledged by the heavenly powers at the last day before an assembled universe.

He that neglects to secure to himself those peculiar excellencies which mark with such exalted brilliancy the life of the *pure* christian wanders in a region that imparts no solid pleasure; moves in an orbit where all is profound darkness and disquietude, and is drifting at large without any fixed star to guide him in his course, or noonday sun to light up the vale of life. Wanting the active principles of true greatness, as unfolded in the scriptures, man wants peace of mind, permanent joy and heartfelt satisfaction; while on the contrary if he possesses them, he has the consciousness of Heaven's approbation, which puts in his hand the keys of life, and he at once becomes clothed with the brightness and powers of confirmed felicity.

The *wise* with *hope* support the ills of life.

There are many beautiful passages, in the little apocryphal book entitled, The wisdom of Solomon; the following may suffice for our present paper; Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors. When they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all they have looked for. And they repenting and groaning for anguish of spirit, shall say within themselves, this was he whom we had sometime in derision, and proverb of reproach. We fools accounted his life madness and folly and his end to be without honor. Behold he is now numbered among the children of God, and his lot is among the saints!

UNITED BRETHREN.

At the close of 1837, the mission of the United Brethren embraced 46 stations, 230 missionaries, (including five assistants,) and 450,637 converts, of whom about 15,400 were communicants. 2,758 of these were Greenlanders and Esquimaux, 360 Indians, 43,942 Negroes, and 9,577 Hottentots and other natives of South Africa. In the enumeration of converts at their stations, all are included, who, having passed through a prescribed course of instruction and probation, have been baptized. *Communicants* embraced those only who, giving evidence of a work of grace on their hearts, have been admitted as members of the congregation, and, after due trial, have been *confirmed*.

The following survey is extracted from the annual report of the Directing Board of the missions, for 1837.—*Bapt. Mag.*

Our four GREENLAND congregations have been enabled to edify themselves in peace, though the residence of a portion of their members at the out-stations, even through the winter, impedes the exercise of pastoral superintendence and the instruction of youth. The Lord laid his blessing on their activity and diligence in temporal things, so that they had to suffer no want during the winter, being, besides, assisted by presents from kind friends in Europe. The weather proved comparatively mild, which the cold summer of 1836 rendered the more grateful. On the coast of LABRADOR, on the contrary, especially at the three northern stations, *Nain*, *Okkak*, and *Hebron*, the past year proved one of the most trying that has been known since the commencement of the mission. It is impossble to read without deep sympathy, the affecting description which our brethren give of the long continued famine, which prevailed there from the beginning of the year till the early spring. As the seal hunt had entirely failed, most of the Esquimaux were at length obliged to have recourse to their tents, boatskins, and boats, &c., to satisfy the cravings of hunger—Scurvy, and total prostration of strength, were the natural results of such miserable diet. The Missionaries assisted them as far as they were able, from their stock of meal and other provisions; but this could go but little way among so many. Another disasterous consequence of the famine was the heavy loss the Esquimaux sustained in their sledge-dogs. At Okkak, only 20 out of 300 were preserved. Yet, amidst all their distresses, but few complaints were heard; they were grateful for every assistance, and offered up their praises to the Lord for His gracious help in time of need. An evil far more detrimental to the spiritual interests of our Esquimaux in the two southern congregations, is the vicinity of traders, who not only encourage them to purchase a variety of superfluous articles wholly unsuited to their simple mode of life, but endeavor to alienate them from their teachers, by infusing distrust and suspicion into their minds, in order that they may monopolize the whole benefit of the trade. 'Yet,' write our missionaries, 'we will not lose courage. There is still a seed of those who serve the Lord. The meetings are well attended, and the divine blessing is perceptible at the festival solemnities.' Frost and famine, indeed, interrupted the progress of the schools, yet the improvement of the children was considerable, both here and in the Greenland congregations.

Our two INDIAN congregations in North America, are, at present, in a very unsettled state, and we cannot but regard them with anxious feelings, as it becomes more and more difficult for the Indian tribes to withstand the encroachments of the white population. Matters have come to such a crisis in our Delaware congregation at *New Fairfield*, that a body of nearly 200 persons, more than two-thirds of the whole population of the settlement, emigrated in the middle of the year, in hopes of meeting with some more commodious place of abode on the Missouri.

In the course of the summer, Br. Clauder, with the assistance of Br M. Volger, took charge of our small and now scattered *Cherokee* flock in Tennessee, and adapted themselves to its circumstances as well as they could.

My own experience, and every succeeding year of my protracted life, have more and still more convinced me, that 'the end of the commandment is charity;' that by this chiefly we are known to be the disciples of Christ, and that the deficiency of brotherly kindness and true Christian love, more perhaps than all other 'things that are wanting,' hinders the spread of the Gospel, and the good fruits of Christianity. Little need we wonder, that the apostle, who continually, and the more as he advanced in age, exhorted the disciples to 'love one another,' was 'the disciple whom Jesus loved.'

Bp. Griswold,

[From the Sunday School Teacher.]

HABITS AND EDUCATION OF EASTERN CHILDREN.

From an excellent chapter in Urquhart's Spirit of the East we learn that in Turkey 'the demeanor of the youngest child towards his parents, as toward strangers, its habitual sedateness and docility. This leads a European to suppose that children in the East are ruled with a rod of iron; that their spirit is broken, and the buoyancy of childhood crushed by the continued exercise of despotic paternal authority. It is just the reverse.'

There is said to be something inexpressibly interesting in the children of the East. Indeed, what can be more pleasant to observe than children who are neither awkward nor fatiguing, who receive as a favor any notice that is taken of them, and conceive it to be their place and duty to serve and honor their parents and their elders? Their manners resemble those of grown up people. They go through with all the oriental forms of salutation, ablution, sitting, moving, &c., and their little bodies are equipped in exactly the same style of dress that is worn by adults. A volume might be filled with instances of the ability of Eastern children in the transaction of business, quite beyond what we should expect at their age. Their habits at home are all calculated to form the spirit of self-control. They acquire independence and uprightness of character from the consideration and respect with which they are invariably treated by their parents and friends. A European learns with surprise in how high estimation the Eastern nations regard the education or training of their children. The legislators of the East have provided it with a place among the fundamental institutions of the State. Education is invested with a solemn and religious character, pervading every class of the community, and extending back, as we learn from the public records, for thousands of years. The documents of some Hindoo villages, that date back 3000 years, are said to treat of the support of the school and the school-master as the first obligation of the community. The schools were free. By the institutes of Menu, and the code of Mahomet, the parent was required to send his child to school in his fourth year. The State was bound to provide instruction in reading, writing, religion and the laws. And Mahomet further imposed on the chief of each community the obligation of training orphan children to some handicraft, that would enable them to earn their daily bread. In Persia the proportion of children in reading and writing is supposed to exceed that of any country in Europe. In Turkey there is not a Sultan, who has not left behind him his endowed college.

The day upon which the child commences going to school is a family festival. The relatives, friends and neighbors are invited. The pet, and fatted lamb is killed. A sacrifice is offered. The divine blessing is implored, and the child leaves his home amid kisses, tears, and all the tokens of affection. Receiving him at school is regarded as an act partaking of the nature of a religious sacrament, or oath, on the part of the teacher. He becomes responsible for his pupil's conduct and character. Punishment at school is very rare. The Turkish master administers it with great composure, when he thinks it required.

Affection is the chief influence relied upon in the treatment and education of children in the East. They find their great lesson in the *manners* of those around them, especially in the manners of their parents. *Home* is their first and best school. The intercourse of their parents and friends with them is very familiar and pleasant. The adult Turk, in private life, is said to retain much of the gaiety and cheerfulness of his early days, while the Turkish child displays much of the maturity and demeanor of older years. Domestic enjoyment and affection are produced by this interchange. The dignity of manners and equanimity of character, for which the Turks are distinguished, are also to be ascribed to it.

Men of respectable, or elevated stations, are often seen walking about, playing with their children in their arms. When the tradespeople and mechanics return in the evening from their daily pursuits, scarcely one of them is without a flower, an apple, a bunch of grapes, or some other little token of affection, for his children, in his hand.

In every Eastern family, the mother is the great object of respect and devotion. The mothers of the Sultans, and of the great men of Turkey, have exercised the greatest influence over the destinies of the Empire. In the humblest walks of life, this relationship is treated with the same respect and obedience. There is no loss which the Turk can suffer, equal to that of his mother. Family affection lies at the foundation of the character of the people. This is the edution of children in the East. This trains the harts, and forms their morals.

Fear is the parent of falshood. But the children in Turkey are on such familiar and pleasant tems with their parents and friends, that fear is stranger to their bosoms. Familiarity begeteth confidence, confidence begetteth love, and love casteth out fear.

Besides if the children have done wrong there are o severe punishments for them to dread, and accordingly they have little reason to attempt concealment or denial.

The Turks are proverbial for their strict regard to truth and honesty. And these traits of their character are readily accounted for, when we ake into consideration the mode of their treatment in childhood. C. F. B.

REFINEMENT WITHOUT RELIGION.

Now it was among nations of old, where secular knowledge abounded—where arts and letters were cultivated and with uncommon success—where you had poets, historians, philosophers, sculptors, painters, architects, that have supplied immortal models for the world—it was amongst these same nations that you would have looked in vain for a house for the sick, an asylum for the cripple, refuge for the destitute, throughout their borders, but, instead of these, you would have found crowds of miserable men matched to butcher one another in cold blood, as pleasant pastime for the spectators in a theatre, the hot iron applied to them as they fell, lest death should be counterfeit, amidst the brutal jest of the lookers on. It was amongst these same nations that you had the hospitalities of domestic life conducted with a degree of grossness that does not admit of being named among Christians. It was in these same nations that you had captains of armies, merciful men too, according to the mercies of those times, urging the slaughter of an enemy by thousands, when it was inconvenient to detain them alive as captives; in that spirit, exhibited on a small scale by St. Paul's ship, whose counsel it was 'to kill the prisoners less they should swim out and escape.' It was among these same nations that you had children exposed by their parent to perish without a scruple; so that we read of one citizen—a favorable type, no doubt, of his order—of benevolence so universal, forsooth, as to flatter himself that being a man, whatever related to humanity had an interest for him, and yet giving orders to his wife to cast out her new-born babe, and upbraiding her for committing the ruthless task to other hands.—*Rev. J. J. Blunt.*

MAXIMS OF BISHOP MIDDLETON.—Persevere against discouragements. Keep your temper. —Employ leisure in study, and always have some work on hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession, and do not be talked out of conviction. Rise early, and be an economist of time. Maintain dignity, without the appearance of pride; manner is something with everybody, and everything with some. Be guarded in discourse; attentive, and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant and indifferent. Rather set than follow examples. Practice strict temperance; and in all your transactions, *remember the final account.*

FRUITS OF A FORGIVING SPIRIT.

'Blessed are the merciful, for they shall obtain mercy.' Matt. v. 7.

A LETTER OF REV. ADAM CLARKE TO THE REV. JOHN WESLEY.—*American Mag., vol. 15, p 440.*

Reverend Sir,—Permit me to subjoin the best comment I ever met with on Matt. v. 7. John Nile, of the parish of Linkinhorne, Cornwall, was about a year ago convinced of sin; he attended the preaching constantly at Trelabe, and a little after I came to the circuit he invited me to his house to preach. I went, and found a people destitute both of the power and form of godliness, and no wonder, for there was no church within three or four miles of the village, and the preaching was yet farther off, and a very few of them ever went to one or the other.

However, the novelty of preaching at *their own doors* induced many to attend. They heard with deep attention, and felt the power of the word. Mr. Mason and Mr. King followed me with great faithfulness; many are convinced of sin, a society is formed, and much good is likely to be done.

But while the spirit was poured out from on high, and several on the right hand and on the left were made whole, poor *John Nile* continued to walk disconsolate, though appearantly following hard after God. At length his spiritual burden was removed in the following and remarkable manner.

A few months ago, sitting in his house late at night, he felt a very powerful impression on his mind *to arise and walk out.* He knew not what this meant, and when he went to the door knew not where to go. The impression continuing, he walked into his orchard, where he kneeled down and spent some time in prayer to God. Having finished, and being about to return into his house, he felt the same unaccountable impression urging him to visit a turnip field, which he had at some distance. Walking into the field he discovered something by the help of the starlight, which, on a nearer approach, proved to be one of his neighbors stealing his turnips. John spoke to him concerning the iniquity of his conduct, and the poor fellow, having nothing to plead in his own vindication, was speechless. He then ordered him to take up his sack, (which was pretty well filled,) and follow him to his house. The poor culprit, without daring to gainsay, obeyed. When John and his prisoner had reached the house, he made him empty his sack to see if he had got any of his *seed turnips.* Finding two or three large ones which he had reserved for that purpose, he laid them aside, and ordered him to return the rest into his sack, and then helped him to lay them on his shoulder, and bade him carry them home with him; warmly exhorting him to *steal no more*, and adding, 'If at any time you are in distress, come to me and ask, and I will give you a burden.' He then shook him affectionately by the hand, and said, 'I heartily forgive you, and may God for Christ's sake do the same!'

Having thus dismissed the poor trembling sinner, he went in private, and began to wrestle with God in fervent prayer. The Father of mercies instantly heard him, and filled his soul with a clear evidence of his pardoning love, which he holds fast to the present day. Thus, *having forgiven his brother his trespasses, his heavenly Father also forgave him.*

He continued to evidence, by an unblameable conduct, the sacred fruits of that grace which, at the above time, he received from the hand of a merciful God.

ADAM CLARKE.

Plymouth, June 18, 1786.

SCHOOLS IN MICHIGAN.

Amid all these schemes and operations for the general welfare, the great subject of Education has not been neglected. A system for the organization and support of primary schools has been devised—a plan for a University, with an indefinite number of branches, adopted—and measures taken for the disposition of the university and school lands. The foundation of the whole is laid in the constitution of the State, which contains provisions not to be found in the constitution of any other State of this Union. Of the Michigan school system—the superstructure reared upon this basis—of the suitableness of its several parts, of its proportions, and adaptation to the wants of an infant republic of giant strength, I shall not speak, and the reasons will doubtless be understood and duly appreciated by all who hear me. But of the means of our State for the support of education in all its departments, I can speak with confidence. If the University lands should average $20 per acre, and they bid fair to do that, it would give a permanent fund of $921,600; the interest of which would be annually $64,512. The primary school fund, however, is the most magnificent, and really the most important. It is soon destined, we trust, to carry the means of a good education to every child within the limits of the state. The school lands amount to rising of 1,100,000 acres. Should the average be but $5 the acre, it would give us over $5,000,000 the interest of this would be $350,000 yearly. These estimates may seem extravagant, but it is believed that the result will exceed, rather than fall short of this computation. Time, the great discoverer of events, will yet develope the resources of Michigan for the promotion of literature and science, and estamp upon them a value, of which few seem to have had any adequate conception. It is true much depends on good management and wise councils.—*Hon. J. D. Pierce.*

EDUCATION IN TEXAS.

The Committee on Education in the Senate have made a Report, to which is appended a Bill, providing that each county in the Republic shall have three leagues of land surveyed and set apart for the purpose of establishing a primary school, and that twenty leagues of land be set apart for the establishment and endowment of two Colleges or Universities hereafter to be created, one to be established in the Eastern and the other in the Western part of Texas.

THE PALACE OF HEROD.

The palace stands on a table of land, on the summit of the hill, overlooking every part of the surrounding country; and such was the exceeding softness and beauty of the scene, even under the wildness and waste of Arab cultivation, that the city seemed smiling in the midst of her desolation. All around was a beautiful valley watered by running streams, and covered with a rich carpet of grass, spread like an open book, before me, a boundary of fruitful mountains, the vine and the olives rising in terraces to their very summits, there, day after day, the haughty Herod had sat in his palace, and looking out upon all these beauties, his heart had become hardened with prosperity; here, among those still towering columns, the proud monarch had made a supper for 'his lords and high captains, and chief estates of Galilee;' here the daughter of Herodias, Herod's brother's wife, 'danced before him and the proud king promised, with an oath, to give her whatsoever she asked, even to the half of his kingdom.' And while the feast and dance went on, the 'head of John the Baptist was brought in a charger, and given to the damsel.' And Herod has gone, and Herodias, Herod's brother's wife has gone, and 'the lords and the high captains, and the chief estates of Galilee,' are gone, but the ruins of the palace in which they feasted, are still here; the mountains and valleys which beheld their revels, are here; and O! what a comment upon the vanity of worldly greatness, a Fellah was turning his plough around one of the columns. I was sitting on a broken capital, under a fig-tree, by its side, and I asked him what were the ruins that we saw; and while the oxen were quietly cropping the grass that grew among the fragments of the marble floor, he told me that they were the ruins of the palace of a king, he believed, of the Christians; and while pilgrims from every quarter of the world turn aside from their path to do homage to the prison of his beheaded victim, the Arab who was driving his plough among the columns of his palace, knew not the name of the haughty Herod. Even at this distance of time, I look back with a feeling of uncommon interest, upon my ramble among these ruins, talking with the Arab ploughman of the king who built it, leaning against a column, which, perhaps, had often supported the haughty Herod, and looking out from this scene of desolation and ruin, upon the most beautiful country in the Holy Land.—*Incidents of Travel &c. by G. Stephens.*

PROTESTANT MISSIONS.

In the article respecting the Protestant mission in Siam, in a late Register, we referred to certain funeral ceremonies of the King's mother. The following extracts from Dr Bradley's account will be read with interest.

By a special invitation from his majesty the king of Siam, I, in company with several of my missionary brethren, and Mr H. and those connected with him in business, went on Wednesday last to visit him at the funeral pile of his mother. His object, no doubt, was to show us his zeal and devotion to his religion. His mother died five or six months since. The osseous parts of the body only have been preserved for decomposition by fire at this time, with a display of great magnificence and splendor. It is said that never before has there been so great a display at a funeral pile in Siam. So it would seem that the purifying and blessed gospel does not yet exert its power upon the head of this people. And yet it is possible that the king is beginning to feel the truth, and is making extra efforts to establish himself and his people in his own well beloved faith. The fact that he has recently sent an embassy to Ceylon to inquire after the state of Boodhism and seek for an accumulation of evidence that this religion is well founded, may go to prove that missionary efforts in Siam are not entirely destitute of power. His magnificent majesty desired to see all the foreign residents together, (white faces, as he terms us.) As it was a special request and a special occasion, we did not feel at liberty to decline; and particularly as none of us missionaries had ever before been admitted to his presence. The prahklang [prime minister,] took a particular interest in introducing us all, as persons true and faithful to his majesty's interests. The crowd of souls that were assembled from all parts of the kingdom was beyond all calculation. Probably not less than 50,000 were crowded within the area of the pile, to say nothing of the mass without in all directions.

The approach of his majesty was announced by the fleeing and crouching of the innumerable multitudes about us. He was escorted by some fifty or more soldiers in the front, bearing swords, and as many in the rear bearing muskets and various standards and ensigns of royalty. Those in front were clothed chiefly in white apparel, and those in the rear in red. He was carried by six men on a most superb gold sedan. It was gratifying to observe that his dignity esteemed it an honor for parents to love their offspring even though they be of the female sex. He showed to the thousands of his loyal subjects that he was proud to bear in his own arms, both coming and going, a little daughter some six or eight years of age. No sooner had he taken the throne, which was placed in a small open building erected for the occasion, than the rajahs and the various inferior rulers crawled up towards the foot of the royal seat. Orders were then issued from the throne that the white-faced foreigners should approach and take their seats directly in front of his majesty, near the minister of foreign affairs, the prahklang. Consequently we all moved in the most respectful manner to the place assigned us. Then the various amusements of the occasion opened. My time will not allow me to attempt to describe the half, or even any one of them at length. Suffice it to say, that while day light continued, the time was occupied by a great variety of theatrical performances of a pugilistic and martial character, and the dispensation of the royal bounty.

The shades of night having come over us, the king sent a torch from the throne, with which the fire-works were lighted up.

This exhibition has been in progress eight or ten days, and will continue four days longer. To-morrow it is said that the royal relics will be burned within the immense edifice which has been built expressly for the purpose, at an expense of not less than 5,000 ticals ($30,000.) It consists of one capital pagoda-like structure, probably two hundred feet high, with twelve smaller ones about a hundred feet high, situated round about the larger one at a distance of ten or twelve rods. With the exception of the main pillars of these buildings, which are immense, the work is made of light and frail materials, with incredible labor and much ingenuity and taste. Externally they are covered over with sheet lead, which has been brushed over with a thin solution of gamboge. Consequently, the aspect of the whole is a greenish yellow, which appears very beautiful at a distance. Internally these buildings are elegantly papered. The largest one is superb, mocking all description.

At the close Dr. B. has these reflections;

When I consider that the vast expense of this funeral ceremony is suffered with the greatest cheerfulness in honor and support of a false religion, and when I remember what sacrifices are daily made by heathen in all pagan countries, I am constrained to believe that there is no religionist in all the world, who gives for the support and honor of his own faith, so little and so grudgingly, as professing Christians generally. Certainly it cannot be proved that Christianity demands a smaller proportion of property of her servants, than Boodhism does of hers.

True zeal is a loving thing, and makes us always active to edification and not to destruction. If we keep the fire of zeal within the chimney, in its own proper place, it never doth any hurt; it only warmeth, quickeneth, and enliveneth us; but if once we let it break out, and catch hold of the thatch of our flesh, and kindle our corrupt nature, and set the house of our body on fire, it is no longer zeal, it is no heavenly fire, it is a most destructive and devouring thing.

When our strength is gone, it will be a comfort to remember that we used it well.—*Henry.*

JANE AND LUCY.

Lucy and Jane were school-fellows, about the same age, and in the same class, both in their daily and Sunday school. Both of them were reckoned diligent, improving children, quick at work, and lively in play. Lucy was a very sincere, upright child, one who feared a lie, and spoke the truth; but Jane had got a shocking habit of falsehood and deceit. Many a time had she got a school-fellow blamed, for a fault which she herself had committed. Sometimes the children suspected her of sly, ill-natured tricks, but she was generally crafty enough to escape having any thing proved against her; but no liar is cunning enough always to keep up a good character, and at last even Jane was found out.

One day as Lucy was tripping down the street on an errand to her mother, she saw Jane standing under a gate-way, with a china bason in her hand, in which she was endeavoring to fix a piece that had been broken out. So intent was she on what she was about, as not to perceive Lucy coming up to her; and on hearing her say, 'What is the matter Jane?' she started. As soon as Jane recovered a little from her surprise and confusion she begged of Lucy not to say any thing about what she had seen.

Lucy. You know that I would not say any thing out of ill-nature, and it is not likely that any body will ask me about it; but if you have had an accident, it will be much the best, to tell your mother the truth at once. It is of no use to try to stick it together so, it will soon come apart again.

Jane. I know that; but if I could only set it down safe out of my hand I should not so much care.

Lucy. Oh, Jane, pray don't think of doing such an artful thing; let the damage be ever so great, still the truth is the shortest and safest to tell.

Jane. If I put it in its place, and say nothing about the matter, it will save me from punishment, and I shall not tell a story. It may not be taken down again for some time, and it may be forgotten that I had it.

Lucy. Oh, Jane, indeed this can't be right; if we injure any body, we should freely confess it, and offer to make all the amends in our power. Now if it should never be found out that you broke the bason, still your conscience would be always reproaching you, and making you unhappy; and if it should happen to be found out at last, the disgrace would be all the greater for your having tried to hide it. Besides, though you now say you do not intend to deny it, it will be a greater temptation to you to do so, if you should be charged with it some time hence. I have got sixpence, which I will freely give you towards buying another; and now do let me go home with you, and beg your mother not to be angry.

FOR THE REGISTER AND OBSERVER.

USE OF LITURGIES.

I have always been among the number of advocates for the introduction of Liturgies into our Churches. I agree, that, in common with all Forms, they have their evils—that they do sometimes fetter the spirit in its flights of devotion—that they too frequently enkindle feelings of admiration, rather than of religious emotion—and conduce to the service of the lips, rather than of the heart. But nothwithstanding these disadvantages, I think if weighed with the benefits that might thence arise, that the latter will vastly preponderate—and that the former may all partially, if not wholly, be made to disappear if but the *heart* is right before its Maker—if it has a love for, and a faith in, Prayer. I believe that in the Churches where Forms of prayer are used there is greater stillness during the hour of devotion—a greater degree of serious attention—a more deep apparent, and, I doubt not, real interest manifested in the service—that there is less of that worldly gaze so common among worshippers—less aberration of the thoughts—and none of that restless distracting desire to know what is to be the next topic of the prayer, and when it is to close. I believe, moreover, that the introduction of Liturgies would prevent many of the imperfections—the laboring recollection, and the confused delivery, visible in some, more especially of our youthful preachers, and giving pain to the more devout, and food for ridicule to the more volatile worshippers—and that they would also prevent much of the repetition, and above all the length of the prayers so frequently heard in our Churches, to the spiritual discomfiture I sometimes fear, even of the most sincere. Have we not moreover in fine, if not the injunction, at least the authority and assent of our Divine Master to use Forms in prayer—when, in compliance with the request of one of his disciples to 'teach them to pray as John also taught his disciples,' he gave unto them that most admirable of all models of devotion—'the Lord's Prayer.'

But I am wandering a little from the more immediate object of this communication, which was to say a word in favor of the adoption of liturgies into our *Sunday Schools*. I believe that the plan if adopted would command both favor and success, and that all its attendant evils would be superseded by its advantages. Now none would object more strenuously than myself to formal modes of instruction in our Sunday schools—as to the use of Manuals, Catechisms, and the like. I think that, as employed in many of them, they are greatly out of place, that they are not such successful vehicles of instruction as many others, being too oft an end rather than a means in the teacher's hands, exhibiting the frame work rather than the spirit of devotion. But forms of prayer are dissimilar. They lift up the child's soul at once into a communion with God and Heaven. There is no stated task in the employment. The child feels that he can participate in the service, because that his heart is addressed, his wants and emotions made a subject of the prayer. The fact that he can thus join in the prayer awakens an interest and attention which the pastor or teacher who alone prays, never can excite. Again, the child imperatively needs such aids to devotion. He cannot yet go alone. He needs appeals to his senses and imagination, where the more advanced do not. He needs that his tender sympathies be thus awakened, or else he can only look on, in cold, vacant wonder upon the petitioner and his prayer. The child delights in forms and ceremonies, as the immature mind always does. Religion to his inquiring mind is never a cold, barren speculation or abstraction. He demands some powerful attraction from without to draw out his soul from within. The prayer of another he cannot make his own. The gay, restless activity of the thoughts at his particular period of life prevents his following it through all its many and varied transitions. The child then demands Forms of Prayer, where the adult does not.

Again, there is an objection to extemporaneous prayers in our Sunday schools, which does not exist, at least, to such a great extent in our congregations—viz. the difficulty of adapting the language of devotion to the child's comprehension, which the pastor or teacher so frequently and painfully feels—diffident and inexperienced, perhaps, he feels himself unable so to enter into the wants and feelings as to pour them with any success at the Throne of Grace. This is a great evil, and can only be obviated by forms of prayer, wherein the child can behold expressed before him all his various necessities, and thus be himself induced to take a part—wherein also he can behold all the successive topics of devotion—as when he is to be prayed for, and when his teacher—and thus his mind, his thoughts and affections, be the better prepared and solemnized.

But we may be met here with the same objections that are brought against all Liturgies, viz. that the constant habitude of their perusal will engender a deadness of spirit, and that stress will be laid alone upon the letter 'which killeth.' The child will read from low and unworthy motives, making perhaps his reading an arena upon which he may exercise his voice—and many other such like objections may be adduced. But need these objections be? Do they lie against the Form itself? Are they not its abuse? And if so, shall the abuse ever be adduced to invalidate or condemn the use? Such objections may well lie against all prayers, against all the forms, ordinances and institutions of religion. It is the *heart*, and the heart alone that is the seat of the fatal error. And let the Sunday school teacher be to blame, and account himself to God, for having thus negligently watched over his pupils' hearts.

I would have the teacher from time to time make the liturgy or manual the subject of instruction with his class. I would have him unfold to them in full the solemn meaning of its varied topic and phrases—what was the true nature of the devotional exercise—what it was that the heart searching God required—that it was not the vain homage of the lips, but of the will, the affections, the soul. Let him also join in the service, and show forth by his example, his tone and manner, that he feels its sacred import, and is himself a lover of Prayer.

I am glad to learn that a Liturgy is now in preparation by Rev. Mr Greenwood for the use of the pupils of Mr Barnard's Chapel—the experiment we doubt not will be highly successful. I know not what is to be its exact character—how far it is to be conformed to the old Church Liturgy—I would that its imitation might be very close—that at least its frequent topics, the admirable order of its alternations, the excellency of its style—its fervid calmness and sedateness—might all be retained as far as is consistent with the removal of such phrases and expressions, as the constant change of language and circumstances may require. The Liturgy should be simple and brief, yet it should admit of an occasional diversity and repetition of the thought, that it may catch if possible the child's attention, if it should have wandered at intervals, and would return. It should be also compendious and expressive, made as far as possible personally applicable to each child and teacher, that thus the flame of devotion might be ever kept fresh and burning in their hearts. Also it should express such a just character of the Deity and his attributes, as to win the child to love and reverence, and raise its tender mind above all the fears of gloom and superstition.

There are great difficulties indeed incident to the formation of a Liturgy. It requires a most nice and discriminating, a most enlightened and experienced judgment. Its author must be a devout man, and one most feelingly alive to the deep wants and affections of the human heart. But we have full confidence in the compiler of this contemplated Liturgy, and doubt not that the compilation will abundantly meet the desideratum which we believe does at present exist in the Sunday school.

SENTENCES FOR THOSE WHO THINK.

That will break a proud man's heart which will not break an humble man's sleep.—*Henry*, in his comment on 2. Sam. 17: 23.

They who honor their sons more than God, as those do, who keep them not under good discipline, thereby *forfeit the honor* they might expect from their sons.—*Henry* on 1 Kings, 1: 6.

That is a shallow political economy, which teaches countries to be jealous of each other's prosperity.—*Jenks*, on 1 Kings, 5, 1—11.

The covering of blood with a cloth cannot stop its cry in God's ears for vengeance, or make it the less loud.—*Henry*, 2 Sam. 20, 12.

There are those to whom a sense of religion has come in storm and tempest; there are those whom it has surrounded amid scenes of revelry, and idle vanity; there are those too, who heard its still small voice, amid rural leisure, and placid contentment. But perhaps the knowledge which causeth not to err, is most frequently impressed upon the mind during seasons of affliction; and tears are the softening showers which cause seeds of Heaven to spring and take root in the human heart.—*Scott.*

Modern reformers are not fully aware of the difficulty they will find to make converts, when that period which we so fondly anticipate shall arrive: an era of universal illumination. They will then experience a similar rebuff, with those who now attempt to make proselytes among the Jews. These cunning descendants of Laban shrewdly reply: Pray would it not be better for you Christians, first of all to decide amongst yourselves what Christianity is, and when that important point is fully settled, then we think it will be time enough for you to begin your attempts of converting others? And the reasoning and enlightened inquirer will also naturally enough demand of the reformist, what is reformation? This he will find to be almost as various as the advocates for it. The thorough-paced *Unitarian* reformer, who thinks one year sufficient period for a parliament, in order to bring in another *unity* still more absurd and dangerous, the majesty of the people, one and indivisble, must be at irreconcilable issue with the *Trinitarian* reformer, who advocates triennial parliaments, and who has not lost his respect for that old and orthordox association of king, lords, and commons. In politics, as in religion, it so happens, that we have less charity for those who believe the half of our creed, than for those that deny the whole of it; since if Servetus had been a Mohammedan, he would not have been burnt by Calvin. There are two parties, therefore, that will form a rent in the Babel bilding of Reform, which, unlike that of the Temple, will not be confined to the vail, but will in all probability reach the foundation.—*Lacon.*

He walks as in the presence of God, that converses with him in frequent praye, and frequent communion; that runs to him in all his necessities; that asks counsel of him in all his doubtings; that opens all his wants to him; that weeps before him for his sins; that asks remedy and support for his weakness; that fears him as a judge; reverences him as a Lord; obeys him as a father; and loves him as a patron.—*Taylor's Holy Living and Dying.*

FOR THE REGISTER AND OBSERVER.

BENEVOLENCE OF JESUS.

The life of Jesus was one continued act of benevolence. From its beginning to its close, his business was to do good to men. The miracles which he performed were generally designed immediately to remove suffering. He felt compassion for the blind and opened their eyes. Into the palsied limbs he infused strength, and the sick were cured. The widowed mother's heart was gladdened by the return of her only son to life. The mourning sisters saw their brother leave the tomb, and join again their family circle. The father rejoiced to see his daughter saved from the grave. The multitude were pitied and were not dismissed, lest they should faint by the way. The poor cripple who had lain hopeless for years is told to walk, and he walks. The mother is commended by her dying son to the care of the faithful disciple. The repentant malefactor is assured of his immediate happiness in paradise.—Thus Jesus did good to others. It indeed was his meat and drink to do his Father's will, and that Father is infinitely benevolent. Jesus' sole aim seemed to be, to do good to men, to relieve their bodily as well as their mental ills, and he never appears more tender, than when relieving the suffering and distressed. He was literally eyes to the blind, and feet to the lame. How his divine heart must have swelled within him, when he saw the poor and sorrowing coming to entreat that relief, which he knew he could give. How natural it would seem to have been for him to utter some exclamation of delight, when he saw the desolate and forsaken come with confidence to implore of him the aid which they were assured he would give. Have any such exclamations been recorded? Are not the words, which he so often used to those who came asking his aid, 'thy faith hath made thee whole, according to thy belief be it done unto thee; expressions of his joy? Take the case of the leper in Matt. 8. 3. He comes to Jesus with entire confidence in his power and earnestly cries, Lord, if thou wilt, thou canst make me clean! What would probably be the feelings of Jesus, compassionate and benevolent as he was, when he looked upon the suppliant? Undoubtedly his first feeling would be pity for the desolate man's sufferings. Then would he not feel a thrill of joy, as the thought rushed through his mind, 'I can relieve him'; and would not that joy be increased by the man's entire confidence in him? Would any thing be more natural then, than for our Savior to say, 'such confidence as yours deserves its reward; I will reward it, I will do for you according to your request, Be clean!' So too in answer to the centurion who asked aid in behalf of the sick servant, we see the joy of Jesus at having such implicit confidence placed in him. 'As thou hast believed, so be it done unto thee, thy confiding belief shall receive the reward which it deserved.' In the cure of the sick woman, Matt. ix. 20. how anxious Jesus seems to be, to console and cheer the sick woman, to assure her of his compassion for her, 'be of good comfort, be not disturbed, thy faith hath made thee whole; it has obtained that reward which it deserved.' In the same chapter is an account of Jesus curing the widow's daughter. In the corresponding passage in Mark, Jesus says, 'be not afraid, only believe, only have confidence, and thy wish shall be granted.' So too in the case of the blind men. They came to Jesus to have their sight restored, and all that he requires of them is confidence in him, and upon that confidence being given he grants their request. In Jesus' answer to the Syro-Phenician woman, how warmly he expresses his benevolent feelings. 'Oh woman, great is thy faith; for this saying go thy way. Be it unto thee even as thou wilt.' See Jesus' benevolence towards the man, whose son was brought to the disciples and was not cured by them. The father's faith was ardent and strong, and Jesus immediately grants his request. In Mark. vi. 6, Jesus is said to have marvelled at the unbelief of the people, and could not do any mighty work there. Why could he not work his works there? Certainly not from want of power, but because the people having no confidence in him, would not come to receive his aid. And he was pained and grieved and wounded at their insensibility.

No scene shows Jesus' tenderness more than his restoring the widow's son. He had compassion on the lone mother, and saying 'weep not,' he gave her son to her. We may go through the miracles of Jesus, and we ever see this divine benevolence. And how beautiful is this expression of it, 'thy faith hath made thee whole, be it unto thee as thou wilt.' Taken in this sense, this expression is full of meaning, but understood as a declaration of the means and condition which were necessary to working a miracle, it seems cold and unsatisfactory. Jesus had power to work miracles on unbelieving as well as believing persons, as in the case of the man at the pool of Siloam, who, without any conception who Jesus was, is told to rise and walk, and he does so. But notwithstanding that Jesus' power was entirely independent of man's belief, yet he seems to have felt great joy when even men came and expressed their confidence in him. How great is the joy of a benevolent physician, who is able to relieve the distresses of those who come to implore his aid. What a thrill of joy is sent through the heart of any benevolent person, who is permitted to remove lepers' distresses. What then must have been the joy of Jesus who came on earth to relieve the suffering. How his heart must have throbbed, when he saw bowing before him the forsaken leper and the distressed widow, and knew that their sorrows would be instantly turned into joy. Nor was his power confined to removing physical pain. He came to remove the sadder pains of the minds, to enlighten the ignorant and comfort the penitent. And we may imagine his holy pleasure when the despised and neglected publicans gathered around him in penitence. It was his benevolence which prompted him to visit the desolate sons of men, and to utter those words of consolation, which have been treasured up by mourners of all times, 'come unto me ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls.'

H. H. J.

The enthusiast has been compared to a man walking in a fog; every thing immediately around him, or in contact with him, appears sufficiently clear and luminous; but beyond the little circle, of which he himself is the centre, all is mist, error, and confusion. But he himself is nevertheless as much in the fog as his neigbors, all of whom have also cantoned out their little Goshens of perspicacity. Total freedom from error is what none of us will allow to our neighbors, however we may be inclined to flirt a little with such spotless perfection ourselves. Sir Richard Steele has observed, that there is this difference between the church of Rome and the church of England: the one professes to be infallible—the other to be never in the wrong. Such high pretensions are extremely awkward wherever the points of difference happen to be more numerous than those of agreement. A safer mode of proceeding would be to propose with diffidence, to conjecture with freedom, to examine with candor, and to dissent with civility; '*in rebus necessariis sit unitas; in non necessariis liberalitas, in omnibus, charitas.*'* This ought to teach all the enthusiasts moderation, many of whom begin to make converts from motives of charity, but continue to do so from motives of pride: like some rivers which are sweet at their source, but bitter at their mouth. The fact is, that charity is contented with exhortation and example, but pride is not to be so easily satisfied. An enthusiast, therefore, ought above all things to guard against this error, arising from a morbid association of ideas, directed to view and examine all things through one medium alone. The best intentioned may be exposed to this infirmity, and there is one infallible symptom of the disorder, which is this: whenever we find ourselves more inclined to *persecute* than to *persuade*, we may then be certain that our zeal has more of pride in it than of charity, that we are seeking victory rather than truth, and are beginning to feel more for ourselves, than for our Master. To lose our charity, in defence of our religion, is to sacrifice the citadel, to maintain the outworks; a very imprudent mode of defence. There is an old poet who has said, '*Nullum Numen habes si sit Prudentia, tecum*;'† but your thoroughpaced enthusiast would make a trifling alteration in the letter, but a most important one in spirit of the line, which he would read thus—'*Nullum Numen habes si sit Prudentia, tecum.*'‡ —*Lacon.*

* Let there be harmony in things essential; liberality in all things not essential; charity in all.

† No Deity is absent, if prudence is with thee.

‡ Thou art deserted of Heaven, if prudence is with thee.

Avarice begets more vices than Priam did children, and like Priam *survives* them all. It starves its keeper to surfeit those who wish him dead; and make him submit to more mortifications to lose heaven, than the martyr undergoes to gain it. Avarice is a passion full of paradox, a madness full of method; for, although the miser is the most mercenary of all beings, yet he serves the worst master more faithfully than some Christians do the best, and will take nothing for it. He falls down and worships the god of this world, but will have neither its pomps, its vanities, nor its pleasures, for his trouble. He begins to accumulate treasure as a *mean* to happiness, and by a common but morbid association, he continues to accumulate it as an *end*. He lives poor, to die rich; and is the mere jailer of his house, and the turnkey of his wealth. Empoverished by his gold, he slaves harder to imprison it in his chest, than his brother slave to liberate it from the mine. The avarice of the miser may be termed the grand sepulchre of all his other passions, as they successively decay. But unlike other tombs it is enlarged by *repletion* and strengthened by *age*. The latter paradox, so peculiar to this passion, must be ascribed to that love of power inseparable from the human mind. There are three kinds of power—wealth, strength, and talent; but as old age weakens, often destroys the two latter, the aged are induced to cling with the greater avidity to the former. And the attachment of the aged to wealth, *must* be a growing and progressive attachment, since, such are not slow in discovering, that those same ruthless years, which detract so sensibly from the strength of their bodies, and of their minds, serve only to augment and to consolidate the strength of their purse.—*Lacon.*

CHRISTIAN REGISTER.

BOSTON, MAY 18, 1839.

THE ATONEMENT.

Many expressions in the New Testament especially in the parts written by St. Paul have done much to sustain, if they did not originate, (and probably they did not) this doctrine. The most careless reader must be struck with the fact that the blood, sufferings and death of Christ are mentioned in connexion with salvation, with more than ordinary frequency and force. Why is this? How can it be explained? except on the supposition, that the blood of Christ has a *peculiar* efficacy—an efficacy of a kind, different from that of his deeds and character, example and promises? an influence and agency of its own, indispensable, essential? It is extremely difficult to settle, with much certainty, questions of this kind. There might have been many reasons why St. Paul thought it important to refer frequently, fervently and emphatically, to the blood of Christ, which are not obvious, which do not appear on the face of his epistles. The knowledge of these circumstances, to us unknown, enabled those to whom he wrote, easily and fully to understand and feel the force of his language. It might have been the result, in a great degree, of the Apostle's temperament and endowments. He was ardent, enthusiastic and imaginative. The blood and death of so extraordinary a person as Christ, were precisely fitted to thrill his whole nature, to enrapture his soul. It is impossible a mind like his, should not have been deeply and constantly excited by the contemplation of that most impressive, most affecting event. The moment he looked upon the cross, stained with that innocent, pure, precious blood, that had flowed only in accordance with the gentlest, tenderest, sublimest emotions, all the fire of his spirit was kindled. He then uttered words that have burned through all generations since, and will continue to burn while the sun shall throw his beams on men's homes. Who now so lost and cold, that he can look on the cross and not feel all there is good, heroic and great in him, quickened into life and action? The Apostle too, knew there is nothing that will so excite multitudes of people as pure blood, unjustly shed, in a righteous cause. To what now do popular preachers appeal? Whence their power? the excitements, revivals they effect? Is it not the touching power of Christ's blood, that produces the results? We suppose all are agreed the language of Paul on this subject is figurative. The material blood that trickled down the cross was just like all other blood. Let us see if we cannot discover something in the circumstances of the case and the inestimable, moral efficacy of that blood, which would naturally, almost necessarily cause its being mentioned with frequency and emphasis.

The death of Jesus was the most offensive circumstance connected with Christianity. The cross was associated in men's minds with all that was infamous and degrading. It was the constant reproach of the disciples. Preachers of one that was crucified! Spread the doctrines of one that died as a malefactor! The friends and followers of a person that suffered the vilest punishment! These words were more expressive of contempt and disgust, than any that could be used. The cross was the great offence. It excited universal scorn and derision. The sensitive and timid, shrunk, abashed. They were silent about it. They wished to conceal it, keep it out of sight, shroud it. It was as they supposed, the weak point in their claims, the feeble link in the chain, the spot on their sun. And the more easily and rapidly they passed over the matter, the better, they thought. They did, and said all they could to soften its aspect, to extenuate, to throw a vail over it. Not so the noble, fearless, magnanimous Paul. He would not keep it back in the least. He would meet his foes on their own ground. He knew it was not wise to show any sensitiveness on the subject. It gave the enemies of Jesus grounds of triumph. The fact that the cross was an offence, was in itself sufficient, to induce such a man as Paul to make it prominent, on all occasions. He wished all the world to know that *he* was not ashamed of the cross, that he gloried in that alone. Wherever he went, he introduced the cross. By that he conquered. In his estimation, the blood of Jesus, was the wisdom of God, and the power of God unto salvation. Here then is one good reason why the blood of Jesus, is so frequently and emphatically mentioned.

THE HOUSE OF PRAYER, by the Rev. John Harris, D. D., author of Mammon, &c.

In the notice appended to the work, dated at Boston, it is said, 'no one can read it without discovering the peculiar excellencies of a mind, which has already delighted and instructed the lovers of *evangelical* holiness. Perhaps so. But, if so, then we are not in the number of those that love *evangelical* holiness. We can find no peculiar excellencies, of any sort, in the little book. But we protest in the name of Jesus, and the decent dignity that becomes his followers, against this abuse of language. What right have our brethren so to appropriate this term? to connect it with offensive associations? to make it expressive of their claims to superior sanctity? Of all assumptions, in this assuming world, the assumption of more elevated, spiritual attainments, is the most invidious, the most wicked, the least pardonable. We can get along pretty well with pedantry and pretension, in all matters, till we come to religion. Here they are intolerable. How persons, in view of the awful, humbling, overwhelming truths of the being and presence of God, of an eternity on the brink of which they stand, of on omniscient judgement to which they are hastening, ever unfolding, can feel emotions of this kind, it is difficult to understand. What should we think of a man, who, while an earthquake was shaking nations, while looking on Niagara or the wakened ocean, should make displays of his vanity and endeavor to impress others with a sense of his importance? We regret any portion of our meek Savior's followers should set up pretentions of this character. It is an injury to his cause and kingdom. It gives many the impression, there is something narrow and bigoted in the influences and doctrines of his religion. What is the history of this evangelical sect? Did not the Pharisees call themselves evangelical? Did they not make claims to superior sanctity? Was it not against them that the calm spirit of Jesus burned with indignation? Did he not look with more complacency on publicans and sinners than on them? Were not the Jesuits the evangelical party in the Romish church? Did not humanity revolt against their tyranny and extortion?

We therefore, repeat, we lament that any portion of our brethren, in Christ, should set up pretentions so unbecoming, should assume a position so offensive. And what is the meaning of the term when so applied? What is evangelical holiness? Is deep repentance for past sins any portion of it? Are unwearied efforts to keep oneself unspotted from the world, any part of it? To go to the New Testament for strength in duty, consolation in suffering, hope in despondency, is this any part of it? Are usefulness, charity, disinterestedness, any part of it? To strive after more and more of the spirit of Jesus, is it any part of it? To feel a constant dependence on God, a need of his mercy, to see his beauty in all that is beautiful, his goodness in all that is good, his beneficence in all the utilities of the universe, is this any part of it? If so, then we know none who love, desire and respect any other holiness than evangelical holiness.

We perceive by the list of new books announced by the London publishers, that the Rev. Mr Young's *Discourse on the Life and Character of Dr. Bowditch*, has been reprinted in England. The April No. of the Christian Reformer, published in London, contains a Review of the same Discourse, from which we make the following extracts.

'This is a most interesting and instructive Discourse, and we regret that we have not introduced it to the attention of our readers at an earlier period. Mr Young, as minister of the church in which the deceased had been accustomed to worship, not only gives a summary of the leading events of Dr B's. life and an account of his scientific productions, but depicts his character as a man and a Christian.

* * * We regret that we have not room to quote the peroration of this Discourse, in which the example of Dr Bowditch is justly set forth as full of instruction and encouragement to the young, and especially to those among them who are struggling with poverty and difficulties. We heartily recommend it to our readers, as at once exhibiting the virtues of an eminent and excellent man, and itself affording ample testimony to the high tone of moral feeling, the true Christian spirit and the varied learning of the author. Massachusetts has good reason to feel proud both of him whom she has lost, and of him who still survives, to be the instructor of the living and the eulogist of the illustrious dead.'

INSTALLATION OF THE REV. L. H. SHAW.

To the Editor of the Christian Register.

Dear Sir,—I had the pleasure on Wednesday last, May 8th, of visiting Hampton Falls, for the purpose of attending the installation of Rev. Linus H. Shaw, over the First Congregational Church and Society in that place. The churches invited were all represented, with the exception of one only. The audience collected together was sufficient to fill, though not to crowd the meeting-house. The following were the services on the occasion.

Introductory Prayer, and Reading of the Scriptures, by Rev. Mr Fox of Newburyport, Mass.

Sermon, by Rev. Mr Thompson of Salem, Mass.

Installing Prayer, by Rev. Mr Thomas of Concord, N. H.

Charge, by Rev. Mr Gage of Haverhill, Mass.

Fellowship of the Churches, by Rev. Mr Peabody of Portsmouth.

Address to the People, by Rev. Mr Whitman of Portland, Me.

Concluding Prayer, by Rev. Mr Buckingham of Dover, N. H.

The services were interesting. The Society had struggled long: and their late successful endeavor to erect a house of worship, and their success in procuring a Pastor, gave those who were present permission to hope that the ancient days of this church would be renewed, and that it would exhibit again the strength of its youth.

The sermon by Mr Thompson was an hour in length. Its subject, 'the death of Christ.' The speaker exhibited his views with great boldness, maintained them with firmness, and with that degree of enthusiasm, which a speaker shows in advocating the cause of one, on whom his affections centre.

The address to the people, by Rev. Mr Whitman, reminded them in a forcible manner, that though their hopes were now crowned by the re-establishment of religious institutions in a happy manner among them, they must not feel that their work was done. They had not established a system of causes, which, without further labor of their own, was to secure to them the kingdom of heaven: and all that they had obtained was nothing, if they were not about to use with faithfulness the means which they had secured.

And may the members of this society remember this parting charge. They showed their interest on Wednesday, especially by the spirit manifested on the part of the choir, by the attention of the people, and their attendance at an afternoon service, conducted by Rev. Mr Whitman. May this interest continue, and the bond so happily formed be productive of peace and life. The fellowship of the churches, and the friendship of the neighboring ministry has been given to their Pastor, and may he live to enjoy it. B.

Dover, N. H May, 10, 1839.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MRS HANNAH A. DARLING.

Died, at Bernon Village, Smithfield, R. I. April 10th, Mrs Hannah A. Darling, aged 29.

Our lamented friend was a Christian. It may be said of her, as it was said of one, whose name shall live as long as the Christian Church, that 'she sat at Jesus' feet and heard his word.' She early submitted herself to the influence of Christ's truth, and six years since, made a public profession of religion, and connected herself with the First Congregational (Unitarian) Church in Uxbridge, where she resided until within the last two years. This is the more worthy of notice, as, in the peculiar circumstances of the Church *at that time*, it required much decision and moral courage in those, who wished to become members of it. To the doctrines preached to this Church she was firmly attached, and she was deeply interested in its prosperity and peace, until the close of her life. Her faith was rational, scrip-

tural, unwavering, and in her life and conversation was distinctly and beautifully exhibited the power of Christian truth. Although not unwilling openly to speak of her love of the truth, yet she was meek, humble, retiring, and 'her adorning was the hidden man of the heart.' As she approached the close of her brief pilgrimage, she again carefully reviewed the foundation of her faith, compared her views with God's word, and was confirmed and strengthened—and, she became more and more fervent in spirit, heavenly-minded, and served God with increasing zeal and delight. It was apparent to all, who saw her, that she was fast ripening, for the communion of heaven.

The power of her faith was distinctly seen in her fidelity in all the relations she sustained, and in her constant benevolent efforts to do good. To her kind husband, and to her own and his beloved parents, she was peculiarly and piously devoted. To her brothers and sisters she was a judicious counsellor, and she strove earnestly to win them to Christ. She rendered herself dear to those, with whom she had social intercourse, and secured, in an unusual degree, their confidence and esteem. The poor, the distressed, the afflicted, shared largely in her sympathy and kindness.

But, that which gave peculiar beauty and glory to her Christian character, was her intense devotion to the spiritual welfare of her young and tender children. *She was a faithful Christian mother.* She labored to direct the first thoughts, the earliest affections, of her children to God—and to accomplish this, she daily retired with them to read the simple words of Christian truth, and taught them to kneel with herself, while she led their infant minds up to their heavenly Father, in humble, fervent prayer. Truly, the efforts of such a mother shall not be in vain—her prayers shall be heard—her children shall rise up and call her blessed. We hope that there are many such Christian mothers—but we would earnestly say to every mother, *Go and do likewise.*

May God sanctify to her friends and to the Church of which she was a much loved member, this afflictive providence, and prepare them all to join with her at last, in the blessed communion of Heaven.

S. C.

INTELLIGENCE.

THE BOUNDARY QUESTION.

From the Washington Globe of 10th inst.

Special Minister to England.—The President has determined not to send a special minister to England at present, and we are permitted to publish the following extracts from the correspondence between Lord Palmerston and Mr Stevenson, as explanatory of the views of the two Governments upon the subject.

[EXTRACT.]

Mr Stevenson to Lord Palmerston.

Lord Palmerston has probably already been apprised that among the proceedings of the Congress of the United States at the close of its late session, provision was made for a special mission to Great Britain, in relation to the subject of this controversy should it, in the opinion of the President, be deemed advisable to appoint one. In virtue of this provision, the undersigned has now the honor of acquainting his Lordship that the President of the United States (desirous of conforming to the indicated wishes of Congress) has directed him to announce to her Majesty's Government his willingness to institute such a mission, and change the place of negociation, which had heretofore been agreed on, from Washington to London; provided it should be agreeable to her Majesty's Government to do so, and would, in their opinion, be the means of hastening or facilitating the final adjustment of the controversy.

In submitting this proposition of the President, which he has now the honor of doing, the undersigned flatters himself that Lord Palmerston will not fail to appreciate the motives which have influenced the President in making it, and see in it, not only an additional proof of his desire to terminate amicably this protracted and painful controversy, but the earnest solicitude which he feels to place the relation of the two countries beyond the reach of those casualties by which, in the present state of things, they are so liable to be injured.

To this proposition, the undersigned has been directed respectfully to urge the early consideration of her Majesty's Government.

The importance and urgency of bringing to a speedy close the pending negociation, and the existing embarrassments in which the two countries, are now placed, will, the undersigned persuades himself, sufficiently explain the earnestness with which he has pressed the subject upon the consideration of Lord Palmerston, and, in closing this note, he can but indulge the confident hope that the final determination of her Majesty's Government will not only correspond with the just expectations which are entertained by his own Government, but that it will be the means of tending to such an adjustment of the whole controversy as may be compatible with the just rights and honor of the two countries, and the peaceful and friendly relations, upon the preservation of which so essentially depend the prosperity and happiness of both.

(Signed) A. STEVENSON.

22 Portland Place, March 30, 1839.

EXTRACT.

Lord Palmerston to Mr Stevenson.

Her Majesty's Government considered the communication which Mr Stevenson had been instructed to make to the undersigned upon the subject of the proposed mission of a special Envoy to England as a fresh proof of the friendly disposition of the President, and of the frankness which it is hoped will always characterise the intercourse between the two governments; and her Majesty's Government hasten to reply to that communication in the same spirit and with the same frankness. The President is desirous of knowing whether such a mission would be agreeable to her majesty's Government and whether it would, in their opinion, be the means of hastening or facilitating the final adjustment of the controversy. That it would always be agreeable to her Majesty's Government to receive any person enjoying the confidence of the President, and sent hither to treat of matters affecting the interests of both countries, the undersigned is persuaded that the Government of the United States cannot possibly doubt; but her Majesty's Government do not see that in the present state of the negotiations such a mission could be likely to hasten or to facilitate the adjustment of the controversy.

It was the wish of the British Government in 1831, when the award of the King of the Netherlands was given, that any further negociation which might be necessary on this subject, should be carried on in London. But the government of the United States expressed a strong desire that the seat of negociation should be in Washington, and the British Government acquiesced in that arrangement.

Now the question at present to be considered, is whether any advantages would arise from transferring the negociation to London.

Undoubtedly if the state of the negotiation were such that the two Governments were at liberty to arrive at a final and immediate settlement of the controversy, by a conventional division of the territory in dispute, her Majesty's Government would be of opinion that advantage might arise from the mission proposed to be sent to this country by the Government of the United States. But Maine having refused to agree to a conventional line, and another reference to arbitration being in the present state of the matter out of the question; the only course left open for the two governments, with a view to arrive at a solution of the controversy, is to cause a fresh survey of the territory to be made, for the purpose of endeavoring to trace upon the ground itself the line of the treaty of 1783; and the undersigned is sending to Mr Fox, for the consideration of the President, a draft of a convention for the purpose of regulating the proceedings of the commissioners to be appointed by the two Governments for this end; and her Majesty's Government hope that the report of these commissioners will either settle the question at issue, or furnish to the two Governments such information as may lead directly to a settlement. But this being the present state of the matter, it appears to her Majesty's Government that a special envoy now sent from America, would not, upon his arrival in this country, find anything to discuss or to settle in connection with this question, the discussion or settlement of which could be of importance commensurate with the expectations which such a mission would naturally excite on both sides of the Atlantic; and that it, in consequence thereof, the envoy so sent were to return to the United States, before the two Governments had finally settled the whole question, a disappointment might therefore be created, which, however unfounded it would be, might nevertheless produce bad effects in both countries.

Her Majesty's Government having thus stated, without reserve, their impression upon this matter, leave the decision of it to the President; and the undersigned has only further to assure Mr Stevenson that her Majesty's Government are very sensible to the spirit of friendly confidence, which has dictated Mr Stevenson's communication.

(Signed,) PALMERSTON.

Foreign Office, April 3, 1839.

Naval.—The U. S. ship North Carolina, Com Ballard, and the U. S. schooner Enterprise, were to leave Valparaiso for Rio de Janeiro and the United States, on the 15th March, and the sloop of war Falmouth for the coast of Mexico, 10th of March.

Census of St. Louis.—According to the official report, published in the St. Louis Argus, the population of that city is ascertained to be 16,207 of which 8,502 are white males, and 4,563 white females. The number of colored people, free and slaves, 2,012 There are engaged on board of steamboats 843 white men, and 279 colored persons.

Seamen's Friend society in China.—A Seamen's Friend Society was formed at Canton, China, on the 3d of January. Rev Mr Bridgeman, (Am. Missionary) and Messrs Turner, J. Matheson, Leslie, Wetmore, How, Low, King, and Tiedemen, constitute the Board of Managers. They were instructed to notify the British and foreign Sailor's Society, the American Seamen's friend Society, &c, &c of the formation of this association.

House of Industry.—It appears from the Report of the Directors of the House of Industry, that the number of inmates of that establishment on the 31st of March, was 624: the whole number during the year ending March 31, 1839, 1547. The average number during the year, was 570, being a greater number than in any previous year. The statement of the nativity of 1424 different paupers who had been inmates of the House of Industry during the year ending December, 13, 1838, is as follows: American parentage, born in other States, 164; of foreign parentage born in the United States, 214; of foreign parentage, born in Great Britain and dependencies, 203; of foreign parentage born in other countries, 66. It thus appears that the whole number of paupers of American parentage, amounts to 541, while the paupers of foreign parentage amount to 883. Of this whole number, 1724, but 271 were born in Boston, of American parents. We learn from this report that Col John Crocker, having resigned the office of Superintendent of the House of Industry, Captain Daniel Chandler, late Superintendent of the Boston Asylum and Farm School, has been unanimously elected to the office, and has entered on the discharge of its multifarious and important duties.—*Mercantile Journal.*

Rev. Samuel D. Robbins has resigned the pastoral care of the Second Congregational (Unitarian) Church in Lynn.

The tolls collected on the New York State Canals, during the first *seven* days of May, amounted to the sum of $75,000!

AMERICAN BIBLE SOCIETY.

The report commences with an appropriate notice of the death of the Hon. Stephen Van Rensselaer and John Bolton, Esq. two of the Vice Presidents of the society, and of Samuel Boyd, Esq. one of the managers.

New Auxiliaries.—In the course of the year 25 new auxiliaries have been formed: one of them in Wisconsin territory, one in that of Iowa, and one in Texas.

Receipts.—The receipts of the year from all sources amount to $95,127, which is nearly $10,000 more than those of the year previous, but less by about one-third than the demands of the institution.

Bibles and Testaments issued.—The number of books issued is 134,937, making an aggregate since the formation of the society of $2,488,235. The issues of the past year, including books imported, were in seventeen different languages.

Local Depositaries.—Books have been left with the society at Buffalo, at Detroit, Chicago, Alton, Louisville, and a few other places. These books are to be safely kept without charge for storage, and to be delivered only for cash, or on order of the Parent Society or one of its agents.

Books imported.—Owing to the great number of foreign residents, Bibles are often called for which the society does not publish. Such are consequently ordered from abroad. They have been imported the past year in Italian, Dutch, Portuguese, Danish, Welsh, Swedish, Arabic and Syriac.

These statements are followed by a brief sketch of Domestic operations, by which we learn what has been done throughout the different States. The prospect of a more widely extended distribution of the Bible, is encouraging.

Agents.—Fewer agents than usual have been employed in the country the past year. Only five have been employed the whole time, and the remainder a part of the time.

The foreign agent, Rev. S. H. Calhoun, still makes Smyrna his home. In the course of the year he had made two excursions into the interior of Asia Minor among the ruins of the Apocalypic churches, has visited the Isle of Patmos, also Constantinople and Greece. He has become deeply interested in his work, and is putting very many copies of the scriptures in circulation. This agency is so useful that the Board feel more inclined than ever to establish another at Singapore, to superintend the society's affairs in that part of the world.

In concluding their report, the managers, after alluding to many obstacles in the way of circulating the Bible, such as the apathy of auxiliaries at home, the prohibitions of civil and ecclesiastical rulers abroad, still find great encouragement to persevere in their work. While, say they, these various causes, at home and abroad, exert their retarding influence, there are other motives which prompt to action, and other instrumentalities at work, which give promise of the ultimate glorious triumph of this cause.

AMERICAN TRACT SOCIETY

The annual meeting of the American tract Society was held on Wednesday morning, at the Broadway Tabernacle, New-York. The following is a brief abstract of the annual Report:—

During the year, 33 new publications have been stereotyped, including the Memoir of Dr. Buchanan, and other volumes; making the whole number of the Society's publications 944, of which 58 are volumes; besides which, 672 (including 50 volumes) have been approved for publication abroad. The Society have now purchased the right of publishing, indefinitely, all the copyright works they have issued

Of several Tracts, upwards of 100,000 each have been printed during the year, and of one, 184,000; of Alleine's Alarm, 16,000; Baxter's Call, 20,000; and of 24 other volumes, from 8,000 to 12,000 each. Total printed during the year, 356,000 volumes; 3,657,000 publications; 124,744,000 pages.

Circulated, during the year, 5,450 sets of the Evangelical Family Library in fifteen volumes; total volumes, 299,166; publications, 4,099,170; pages, 119,733,356; making the total circulated since the formation of the Society, 1,153.390 volumes; publications, 51,039,678; pages, 917,983,578.

The number of volumes circulated exceeds that of any preceding year by 65,000; the number of pages that of any preceding year by more than 22,000,000.

The gratituous distributions, in 422 distinct grants, including nearly 2,000,000 pages for foreign lands, amount to 8,257,266 pages,

Receipts during the year, $131,235.40, of which $55,852,81 were donations, including $28,100 62 for foreign distribution, and $3,461 06 for volume circulation. Of the donations, $3.000 are from the American Tract Society, Boston, for foreign distribution; $8,868 34 were received through the efforts of ladies; about $6,000 were raised at the West, in connection with the efforts of the Rev. William Clark, General Agent; and nearly $2,000 by Rev. John C. Smith, in South-Carolina and Georgia.

The receipts exceed those of the year ending April, 1837, which were more by $25,000 than in any previous year; but the *donations* are $16,000 less than two years since, while the proceeds of sales are $16,000 greater.

The New-York City Tract Society, with 15 Ward Missionaries, and more that 1,000 visitors, besides the distribution of Tracts and Bibles, bringing children into Sabbath and other schools, and obtaining subscribers to the Temperance Pledge, report 3,222 individuals induced to attend church; 2,227 neighborhood prayer meetings held, and 197 on shipboard; 40 backsliders reclaimed, and 310 hopeful conversions.

In Philadelphia, containing about 36,000 families, with four Tract Missionaries, and visitors in 470 districts, more than 150 hopeful conversions are reported; and in a part of Boston, in Albany, Troy, Rochester, Marietta, and other cities of our own country; in London, and various parts of Great-Britain, in Paris, and at several Missionary stations among the heathen, similar exertions are put forth with encouraging indications of usefulness.

There has been paid over, during the year, for China, Singapore, &c including $1,000 for Episcopal Mission, $2,500; Siam, including $1,500 for the American Baptist Mission, $2,200; Shyans, $700; Burmah Karens, &c. $4,000; Northern India, $2,500; Calcutta, $500; Orissa, $500; Madras, including $500 for Teloogoos, $2,500; Ceylon, $2,000; Mahrattas, $500; Sandwich Islands, $2,800; Nestorians, $500; Smyrna, including $80 for Rev. J. Brewer, $1,280; Greece, including $1,000 for Episcopal Mission, $1,800; Russia, $2,000; Sweden, $800; Denmark, $300; Portland, $500; Berlin, $400; Hungary, $300; France, including $320 for Tract Association of English and Americans in Paris, $1,020; Spain, $400. Total $30,000.

AMERICAN ANTI SLAVERY SOCIETY.

The following report of the American Anti Slavery Society, is from the N. Y. Commercial.

The meeting was opened by the reading of a portion of the Scriptures, by the Rev. Mr Allen of Massachusetts.

After which a prayer was offered by the Rev. Mr Grosvenor, of the Baptist church, Massachusetts.

An abstract of the annual report was read by one of the secretaries of the society. By this document it appears that the present number of abolition societies is 1650—of which 304 are new societies, formed since the last anniversary. The number of presses devoted, or open to the discussion of slavery, increased, and now amounts to nine weekly, one semi-monthly, and two monthly publications, from which are issued 25,000 sheets weekly, and for the support of which 40,000 are annually received from subscribers.

The receipts into the treasury for the year, show a handsome increase over those of the previous year. The total of the publications by the society, for the year, amounts to 724,862, of which about 213,000 were copies of the Emancipator, 148,000 of Human Rights, 19,958 bound volumes, the remainder tracts, &c.

A considerable portion of the abstract, is devoted to the discussion of the emancipation of the slaves in the West Indies. It is assumed that the experiment has been successful there, and from thence is drawn the inference that it must be successful here.

The abstract recommends pressing the subject of abolition to the ballot box, and cites various instances in which it has been done with effect during the past year, and avows the opinion that the time is not far distant when the influence of political abolition will be more strongly felt.

The Rev. John Rankin, of the Presbyterian church of Ohio, advocated the adoption of the report in a speech of some length. After which, the question was taken, and the report adopted without a dissenting voice.

The Rev Mr Lee, of the Methodist Episcopal Church of Utica, was addressing the meeting when we left at 12 o'clock.

The building in which the meeting is held, (the Tabernacle,) is respectably filled, but not crowded. A large portion of the audience is composed of females, and we noticed that but very few persons of color were present.

Professor Woods, of the Bangor Theological Seminary, has been elected President of Bowdoin College. Prof. Woods is son of Dr. Woods of the Andover Institution; and although young, not exceeding thirty-four years of age, is a man of high literary attainments.

We have made diligent inquiry of police officers and others, in this city and neighborhood, who have the best means of information, and they assure us, without any dissent, that no law regulating the sale of spirits, was ever better observed than the present, and probably no one ever so well.—*Salem Gaz.*

Embalming.—A fluid has been discovered, in London, says the Nantucket Inquirer, whereby the bodies of dead animals may be preserved for a great length of time, in all the perfection of which nature, deprived of vitality, is susceptible. Several specimens of large birds, preserved by this process, were recently exhibited before a medical society in London, which excited great admiration. The body of a man was also submitted to inspection several months after death—the flesh of which retained its natural softness and elasticity, and exhaled no disagreeable effluvia. The discovery is thought to promise much advantage to the cause of anatomical science.

From the Pacific.—Valparaiso papers to 28th Feb. have been received. They gave an account of a great battle between the troops of General Santa Cruz, protector of Peru and Bolivia, and the troops of Chili. It is reported that there were over 3,800 prisoners, and 2,600 killed. All the artillery, baggage, and horses and the money chest, containing $900,000, were also taken. General Santa Cruz escaped with 20 men.

A naval engagement had taken place, which resulted favorably to the Chilians.

From England.—London papers of April 18th have been received at New York, by the Steam packet Liverpool. The New York Observer gives a summary of the news, from which we select the following.

By the arrival of the steam-ship Liverpool at this port, in *sixteen* days from Liverpool, London papers have been received to the evening of April 19th.

The English papers had almost ceased to speak of the Boundary question, regarding it as no longer threatening to disturb the peace of the two countries.

The jealousies which for some time were mutually manifested by Russia and Great Britain in relation to movements in Persia and the adjoining countries, had been removed by explanations which proved entirely satisfactory; and as the controversy between Holland and Belgium had been put to rest, there seemed to be nothing which threatened to disturb the peace of Europe.

In France the King had triumphed in the contest with the coalition, having received the support of the doctrinaire party in the election to the Presidency of the Chamber of Deputies of M. Passy in opposition of Odillon Barrot, the candidate of the liberals. The new ministry had not been organised, but the difficulties in the way of the accomplishment of the king's wishes were regarded as removed.

The British Parliament assembled on the 11th of April. On the 15th, in the Commons, a debate commenced on Lord John Russell's motion relative to the government of Ireland, and was not concluded on the 19th. Lord John's motion was as follows:—

'That it is the opinion of this house that it is expedient to persevere in those principles which have guided the executive government of Ireland of late years, and which have tended to the effectual administration of the law, and the general improvement of that part of the United Kingdom.' The question is regarded as 'involving the existence of the present Administration.'

John Galt, the author, died at Greenock, April 18th.

The British government had signified their intention not to renew the patent which gives the Queen's printer in Edinburgh the exclusive privilege of printing the Bible, but to allow unlimited freedom in publishing the sacred volume, adopting, however, some suitable measure to secure the purity of the text. The patent will expire on the 17th of July

Accounts from Constantinople state that the merchants and traders are deserting, *en masse*, the towns and the ports on the coasts of Georgia and Circassia, which have been taken possession of by Russians. The exactions on one side, and the repeated incursions of the Lesghis on the other, are stated to have nearly depopulated Derbent, Bakow, and Lin Koran.

Twenty-two shocks of earthquake were felt in Savoy at the end of the last year, or in the first quarter of the present. Only seven of them took place in the day time, and not one when the weather was rainy.

There has been a riot at the Prussian town of Cleves, the population of which is mostly Catholic. They wished to punish certain Protestant ministers for writing books unfavorable to the Catholic religion. The publisher's shop was pillaged, and order was restored only on the arrival of troops from Wesel.

Wesleyan Centenary.—Up to the 1st of April the centenary fund had reached £192,000—$852,480. The new Wesleyan mission ship is named the Triton, one hundred and twenty-five tons burthen, and is expected to take her departure from Bristol, Eng. about the 1st of July. She will be chiefly employed in conveying missionaries and stores between the colonies of New South Wales and Van Dieman's Land, and the Friendly Islands, and Fejees, and other groups and islands of the great South Pacific Ocean.

The Convention of Congregational Ministers of Massachusetts will hold its annual meeting in the room occupied by the Supreme Court, in the new Court-house, Court st,—on Wednesday the 29th inst. at half past 3 o'clock P. M.

The annual sermon will be preached in Brattle st. Church, on Tuesday at 11 o'clock A. M. by the Rev. G. W. Blagden.

By order of the scribe.

MARRIAGES.

In this city, on Monday evening, by Rev. Mr Stow, Mr James H. Packard to Miss Mary M. Chaplin.

In Sterling, by Rev. Mr Allen of Bolton, Mr Samuel Kendall of Boston, to Miss Emily Porter, of Sterling.

DEATHS.

In this city, on the 14th inst., Mrs Anna Storer, widow of the late George Storer Esq., aged 67 years.

At Cambridgeport, 13th inst. Miss Caroline A. Parker, eldest daughter of the late Thomas L. Parker, 33.

At Dorchester, 12th inst. of consumption, Mary Caroline, youngest daughter of Mr Leonard Howe, 16.

At Weymouth, Mrs Lydia Loud, wife of Mr Sylvanus Loud, 76.

In Malden, of consumption, widow Mary, relict of the late William Barrett, Esq. aged 55.

In Lewiston, Me. Hon. Ebenezer Herrick, late a member of Congress from that state.

In St. Domingo City, 12th ult. Capt. Joseph Mansfield, of Roxbury, aged 45.

VALUABLE WORKS ON NATURAL HISTORY.

Vieillot: Galerii des Oiseaux, 2 vols quarto
Lyonnet, Anatomie et metamorphoses de differentes especes d'Insectes, 2 vols quarto
Gerardin—Tableau Elementaire d'Ornithologie, 2 vols 8vo
Richard, Nouveaux Elemens de Botanique et de Physiologie Vegetale, 1 vol
Lamarck, Histoire Naturelle de Animaux sans Vertebres, 7 vols 8vo
Cuvier—Regne Animal, 5 vols 8vo
Aldrooandus—Ornithologia, 2 vols folio
Kirby and Spence's Entomology, new ed. 4 vols 8vo
Burmeisters Manual of Entomology, translated by Shuckard, 1 vol
Johnson's British Zoophites, 1 vol 8vo
Kirby's Insects, 1 vol quarto
Yarrells British Fishes, 2 vols 8vo
Starks Elements of Natural History, 2 vols 8vo
Wyatts Natural History, 1 vol 8vo
Illustrations of Natural History, 1 vol 8vo
Wilsons Natural History of Fishes, 1 vol
Wilsons Treatise on Insects, 1 vol
Buffons Natural History, translated by Barr, 15 vols
Jesse's Gleanings in Natural History &c, 1 vol
Bewicks British Birds, 2 vols
North American Herpetology, or a description of the Reptiles inhabiting the United States. By John E. Holbrook, M. D. 2 vols 4to &c &c

Just received and for sale by
CHAS. C. LITTLE & JAS. BROWN,
m18 112 Washington street.

SUNDAY SCHOOL LIBRARIES.—Second list.

WEEKS, JORDAN & CO. have for sale the following, among many other works for Sunday school Libraries.

School Boy, by J. S. C. Abbott—Ellen Clifford
Hoaryhead—Love Token—Rich Poor Man
Children's Robinson Crusoe, by Mrs Farrar
Blind Girl—Tales and Ballads—Frank
Child at Home—Warning—new edition
Dumas' Impressions of Travel in Egypt, Arabia Petrea, &c., an excellent book.
Austin Hall—Cottage Stories—Mountain Cottage
Hamlets—Harcourts—Jewsbury's Letters
My Early Days—Mount Vernon Reader
Apprentice—Alnomuc—Olive Buds—Path of Peace
Religious Consolation—Sketches of a N. E. Village
Rich Enough—Sephora—Teacher's Present
Whale Fishery—Well Spent Hour
Cowslip and Daisy—Anna Ross—Woodland Cottage
Mrs Sigourney's Girl's Reading Book
All the Parley Books—Jane Taylor's Works
Mrs Sigourney's Letters—Teacher's Present
The Closet—American Revolution—Good Life
Rhymes for my Children—Annot and her Pupil
Harper's Boys and Girls Library, complete
Happy days, and Sister's Gift—new edition

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ABOUT TEN CENTS EACH,—*stiff covers.*

Busy Bee	Sick Child
Bow in the Cloud	Story of Samson
Glow Worm	Disobedient Children
Picture Lessons	Intemperance
Father's Stories	The Cloud
Touch Not	Autumn Walk
Memoir of a Little Boy	Orphan Girl
Lark's Nest	Flower Book
Filial Obedience.	Watch Chain, &c. m18

CURTIS'S NEW VALUABLE BOOKS ON SIGHT, HEARING and HEALTH.

Curtis on the Preservation of Sight—With remarks on Ophthalmic diseases, defective vision, &c. and on choice, use and abuse of spectacles—3d ed.

On the Preservation of Hearing—with remarks on deafness and other diseases of the ear, and on the choice, use and abuse of accoustic instruments:

On the Preservation of Health in infancy, youth, manhood and age—2d ed

A Treatise on the Physiology and Diseases of the Eye, containing a new mode of curing cataract without an operation—2d ed.

A treatise on the Ear, containing a comparative view of structure, functions, and various diseases—6th ed.

An Essay on the Deaf and Dumb, showing the necessity of medical treatment in early infancy, with observations on congenital deafness—2d ed.

Observations on the Preservation of Health in infancy, youth, manhood and age—2d ed. Just received and for sale at TICKNOR'S, 135, Washington street m18

WAVERLEY NOVELS, Vol 11 and 12—Cheap Edition.—The Heart of Mid-Lothian, in 2 vols is this day published at TICKNOR'S Washington-street, at 25 cents a volume, where may be had the first ten volumes of this edition, at the same price. m18

COOPER'S NAVAL HISTORY.—The History of the Navy of the United States of America. By J. Fennimore Cooper.

For sale at TICKNOR'S. m18

ISAAC R. BUTTS,
PRINTER,
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Cards, Blanks, Billets, Circulars, Sermons, Books, and every other kind of Printing, executed well, cheap, and promptly.

For sale, 2000 lbs Pica, Small Pica, and Long Primer, has been in use about two years, at 18 cents a lb. (only 6 cents a lb. above type metal) and Bourgeois, Minion and Nonpareil. Also a good Ramage Press, Chases, Imposing Stone &c &c may 18

NEW JUVENILE BOOKS.—Teachers' Tales, 3 vols
Rebecca Wilson, the Cumberland Girl
Harry Winter, or the Weaver of Burrough-place
The Clares, by the author of 'General Reading,' &c
Instruction from Trees and Flowers

This day published by JOSEPH DOWE, 22 Court street.

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After the present quarter, boarding pupils will be accommodated in a new house, near the school house, constructed expressly for the accommodation of a limited number, with reference to health and convenience.

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D. MACK, *Principal.*

N. B. The next quarter will commence on Monday, May 20.

Cambridge, April 13th, 1838. n 24

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Rebecca Wilson, or the Cumberland Girl
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POETRY.

FOR THE REGISTER AND OBSERVER.

A SKETCH.

The city's voice was hushed—midnight unfurled
Its starry banner, and its ray-lit gloom,
O'erarched, in solemn grandeur, the tall towers
Of silent churches and majestic domes.
The cold damp pavements echoed now no more
The tread of countless footsteps, and the tide
Of business, with its roar like ocean, slept.
As some gigantic human form in sleep,
The city seemed—without, a moveless calm;
Within, fantastic shapes, like unvoiced thoughts,
Still wildly danced, and vice closed in its cells,
Like pent up passions, raged. In pleasure's halls,
The gilded gay still shone, and the wild strains
Of revelry, leapt on the bright wind's wing.—
Pale burned the night lamp in the sick girl's room;
But paler burned the life-lamp, in that form,
That at this hour, had glittered oft, among
The glittering throng—that voice, whose clear, rich tones
Of ringing melody, or softer notes
Of touching tenderness, was echoed back
From pictured wall, high arch, and bending heart,
Scarce, now, in faintest whispers, breathed the wish
Fain prompted, or affection sought to say.
Those fingers, at whose skillful touch, the strain
Of rapture oft awoke, while the charmed throng
Forbore almost to breathe, and hushed their hearts,
As if their wonted throb could break their spell;
Pale and attenuated, listless, lay
Above the breast, whose slow pulsation told
The chilling truth, the white lips strove to speak.
That eye, that danced and sparkled in the beams
Of mirth, as a clear rill in summer's light,
Shone with a brightness, borrowed from the gates
Of other worlds. Around the couch, the loved
Though few, were gathered: and fast-flowing tears,
Quenched the warm glow upon the cheek of health.
Where at this hour of deep-voiced truth were they
Who fluttered round her path, hung on her tones,
And poured their adulation at her shrine?
Where? in the brilliant halls from which her step
Had passed away—the flower had faded, now,
And could no longer deck the festive wreath;
Whence this was cast, another is entwined
Perchance, as beautiful, as bright, as brief.
The flower had faded; but, unmarked by them,
Who knew it only by its glowing hues,
While the gay petals drooped, and fell away,
The gem was rip'ning for a fadeless bloom.

Among that small, afflicted group, was one,
The playmate of her early childhood days,
Knit to her soul by love's fraternal tie.
Years had passed o'er them, distance intervened,
And widely differing scenes, pursuits, and cares,
Had marked their destiny, and formed their minds.
And now, again, the two—*the last two*—met.
O who shall dare invade the sacred depths
Of that fond brother's soul, and bare to day,
The holy sorrow there, while bending o'er
That changed, and changing brow! Oft had he stood
Beside the bed of death, at duty's call,
And breathed the words of comfort and of hope:
Oft had he lowly knelt, and poured the prayer
Of penitential earnestness to Heaven:
But now he prayed for her, the gifted, loved—
So early called away from earth's bright scenes,
And from the few fond hearts she loved so well—
He prayed too, for that desolated one,
Whose widowed spirit at this hour, was called
To yield her cherished gift, and henceforth, stand
A leafless branch, save one, upon life's tree—
And for himself he prayed; and hovering near
Celestial spirits bore on viewless wings,
Through the soft gloom of midnight, to their home,
The living fragrance of that brother's prayer,
Breathed forth beside the dying sister's bed!

Cambridgeport. A. S.

OF PRAYER.

Evening and morning, and at noon will I pray — Psalms.

I will rise and pray while the dews of morn,
Like gems are scattered o'er tree and thorn,
Ere the sun comes up, in his glorious bower,
To waken the bird and open the flower;
I will turn from earth, to Heaven aspiring,
With faith unshaken, hope untiring,
And for strength to walk through the weary day,
To the God of love will I kneel and pray.

I will pray at noon, when the fervid glow
Of the sultry sun is upon my brow;
When the flocks have sought the shading trees;
When the stream is silent, and hushed the breeze;
And praise the doings of nature's God;
Then closing my eyes on the glorious day,
To the God of love, will I kneel and pray.

I will pray at eve, when the crimson light
Is passing away from the mountain's height;
When the holy, solemn twilight hour
Is hushing the bird and closing the flower;
When all is at rest, and the stars come forth
To keep the watch o'er the sleeping earth—
To Him who hath kept, and blest through the day,
To the God of love will I kneel and pray.

Thus will I pray, for I find it sweet
To be often found at my Maker's feet;
I will always pray—on the heavenly road—
I ne'er shall faint while I lean on my God.
I shall gather strength for my upward flight:
My path will be as the shining light;
It shall heighten to perfect, eternal day,
Therefore to God will I always pray.

SWEET PRAYER.

BY MISS ANN LUTTON, OF MOIRA, IRELAND.

Air—Sweet Home.

When torn is the bosom by sorrow or care,
Be it ever so simple, there's nothing like prayer;
It eases, soothes, softens, subdues, yet sustains,
Gives vigor to hope, and puts passion in chains.
Prayer, prayer; O, sweet prayer,
Be it ever so simple, there's nothing like prayer.

When far from the friends we hold dearest to part,
What fond recollections still cling to the heart,
Past converse, past scenes, past enjoyments are there,
Oh how hurtfully pleasing till hallowed by prayer.
Prayer, prayer; O, sweet prayer,
Be it ever so simple, there's nothing like prayer.

When pleasure would woo us from piety's arms,
The siren sings sweetly, or silently charms,
We listen, love, loiter, are caught in the snare,
On looking to Jesus we conquer by prayer.
Prayer, prayer, O, sweet prayer,
Be it ever so simple, there's nothing like prayer.

While strangers to prayer, we are strangers to bliss,
Heaven pours its full streams thro' no medium but this;
And till we the seraph's full estacy share,
Our chalice of joy must be guarded by prayer.
Prayer, prayer, O, sweet prayer,
Be it ever so simple, there's nothing like prayer.

MISCELLANEOUS.

[From the Knickerbocker.]

THE BIRDS OF SPRING.

About this time, too, arrives the blue-bird, so poetically yet truly described by Wilson. His appearance gladdens the whole landscape. You hear his soft warble in every field. He sociably approaches your habitation, and takes up his residence in your vicinity. But why should I attempt to describe him, [when I have Wilson's own graphic verses, to place him before the reader?

When winter's cold tempests and snows are no more,
Green meadows and brown furrowed fields reappearing,
The fishermen hauling their shad to the shore,
And cloud-cleaving geese to the lakes are a-steering;
When first the lone butterfly flits on the wing,
When red glow the maples, so fresh and so pleasing,
O then comes the blue-bird, the herald of spring,
And hails with his warblings the charms of the season.

The loud-piping frogs make the marshes to ring;
Then warm glows the sunshine, and warm glows the weather;
The blue woodland flowers just beginning to spring,
And spice-wood and sassafras budding together:
O then to your gardens ye housewives, repair,
Your walks border up, sow and plant at your leisure;
The blue-bird will chant from his box such an air,
That all your hard toils will seem truly a pleasure!

He flits through the orchard, he visits each tree,
The red flowering peach, and the apple's sweet blossoms;
He snaps up destroyers, wherever they be,
And seizes the caitiffs that lurk in their bosoms;
He drags the vile grub from the corn it devours,
The worms from the webs where they riot and welter;
His song and his services freely are ours,
And all that he asks is, in summer a shelter.

The ploughman is pleased when he gleans in his train,
Now searching the furrows now mounting to cheer him;
The gard'ner delights in his sweet simple strain,
And leans on his spade to survey and to hear him.
The slow lingering school-boys forget they'll be chid,
While gazing intent, as he warbles before them,
In mantle of sky-blue, and bosom so red,
That each little loiterer seems to adore him.

The happiest bird of our spring, however, and one that rivals the European lark, in my estimation, is the Boblincon, or Boblink, as he is commonly called. He arrives at that choice portion of our year, which, in this latitude, answers to the description of the month of May, so often given by the poets. With us, it begins about the middle of May, and lasts until nearly the middle of June. Earlier than this, winter is apt to return on its traces, and to blight the opening beauties of the year; and later than this, begin the parching, and panting, and dissolving heats of summer. But in this genial interval, nature is in all her freshness and fragrance: 'the rains are over and gone, the flowers appear upon the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land.' The trees are now in their fullest foliage and brightest verdure; the woods are gay with the clustered flowers of the laurel; the air is perfumed by the sweet-briar and the wild rose; the meadows are enamelled with clover-blossoms; while the young apple, the peach, and the plum, begin to swell, and the cherry to glow, among the green leaves.

This is the chosen season of revelry of the Boblink. He comes amidst the pomp and fragrance of the season; his life seems all sensibility and enjoyment, all song and sunshine. He is to be found in the soft bosoms of the freshest and sweetest meadows; and is most in song, when the clover is in blossom. He perches on the topmost twig of a tree, or on some long flaunting weed, and as he rises and sinks with the breeze, pours forth a succession of rich tinkling notes; crowding one upon another, like the outpouring melody of the sky-lark, and possessing the same rapturous character. Sometimes he pitches from the summit of a tree, begins his song as soon as he gets upon the wing, and flutters tremulously down to the earth, as if overcome with ecstacy at his own music. Sometimes he is in pursuit of his paramour; always in full song, as if he would win her by his melody; and always with the same appearance of intoxication and delight.

Of all the birds of our groves and meadows, the Boblink was the envy of my boyhood. He crossed my path in the sweetest weather, and the sweetest season of the year, when all nature called to the fields, and the rural feeling throbbed in every bosom; but when I, luckless urchin! was doomed to be mewed up, during the livelong day, in that purgatory of boyhood, a school-room. It seemed as if the little varlet mocked at me, as he flew by in full song, and sought to taunt me with his happier lot. Oh, how I envied him! No lessons, no tasks, no hateful school; nothing but holiday, frolic, green fields, and fine weather. Had I been then more versed in poetry, I might have addressed him in the words of Logan to the cuckoo;

Sweet bird! thy bower is ever green,
Thy sky is ever clear;
Thou hast no sorrow in thy note,
No winter in thy year,

Oh! could I fly, I'd fly with thee;
We'd make, on joyful wing,
Our annual visit round the globe,
Companions of the spring!

Farther observation and experience have given me a different idea of this little feathered voluptuary, which I will venture to impart, for the benefit of my school-boy readers, who may regard him with the same unqualified envy and admiration which I once indulged. I have shown him only as I saw him at first, in what I may call the poetical part of his career, when he in a manner devoted himself to elegant pursuits and enjoyments, and was a bird of music, and song, and taste, and sensibility and refinement. While this lasted, he was sacred from injury; the very school-boy would not fling a stone at him, and the merest rustic would pause to listen to his strain. But mark the difference. As the year advances, as the clover-blossoms disappear, and the spring fades into summer, his notes cease to vibrate on the ear. He gradually gives up his elegant tastes and habits, doffs his poetical and professional suit of black, assumes a russet or rather dusty garb, and enters into the gross enjoyments of common, vulgar birds. He becomes a bon vivant, a mere gourmand; thinking of nothing but good cheer, and gormandizing on the seeds of the long grasses on which he lately swung, and chaunted so musically. He begins to think there is nothing like 'the joys of the table,' if I may be allowed to apply that convivial phrase to his indulgences. He now grows discontented with plain, every-day fare, and sets out on a gastronomical tour, in search of foreign luxuries. He is to be found in myriads among the reeds of the Delaware, banqueting on their seeds; grows corpulent with good feeding, and soon acquires the unlucky renown of the ortolan. Wherever he goes, pop! pop! pop! the rusty fire-locks of the country are cracking on every side; he sees his companions falling by thousands around him; he is the *reed-bird*, the much-sought-for tit-bit of the Pennsylvanian epicure.

Does he take warning and reform? Not he! He wings his flight still farther south, in search of other luxuries. We hear of him gorging himself in the rice swamps; filling himself with rice almost to bursting; he can hardly fly for corpulency. Last stage of his career, we hear of him spitted by dozens, and served up on the table of the gourmand, the most vaunted of southern dainties, the *rice-bird* of the Carolinas.

Such is the story of the once musical and admired, but finally sensual and persecuted, Boblink. It contains a moral, worthy the attention of all little birds and little boys; warning them to keep to those refined and intellectual pursuits, which raised him to so high a pitch of popularity, during the early part of his career; but to eschew all tendency to that gross and dissipated indulgence, which brought this mistaken little bird to an untimely end.

Which is all at present, from the well-wisher of little boys and little birds.

GEOFFREY CRAYON.

EMPLOYMENT OF WOMEN.

In every country, from Turkey upwards, woman has her certain place. In Italy, in Switzerland, in Germany, in England, in Scotland, and, more than all, in civilized and womanadoring France, I have seen her, in instances without number, performing offices of hardship and notoriety, with which her heaven-given womanly nature seems to be totally incompatible. That the age of chivalry has passed from Europe, needs not the meagre evidence that no thousand swords leaped from their scabbards to save the beautiful Maria Antoinette. Travel over Europe, the proofs shall stare you in the face wherever you go. In Munich a woman does the work of printer's devil. In Vienna I have seen her making mortar, carrying hods, digging cellars, and wheeling forth the clay; and there I have also seen females harnessed with a man, nay, with a dog, and once even with a jackass, to a cart, dragging the same through the most public streets of the metropolis. In Dresden she saws and splits the wood, drags coal about the city in a little wagon, and wheels eatables for miles through the highways to market in a hugebarrow.

In all these places, in France and Italy, may you note her with a basket and scraper, hastening with all speed to monopolize the filth just fallen upon the public routes. In France females do vastly more degrading and out-of-door work than in England, and in Paris, they are in as great request as the mirrors themselves. A woman harnesses diligence horses. A woman cleans your boots as you rest them on her little stand at the Pont Neuf. At the theatre it is a woman who sells you your ticket, and other women who take charge of the boxes. At many mere business offices it is a woman who does the business.—Would you bargain at Chanties for a load of wood, you bargain with a woman. Would you be conveyed publicly to the south of France, you receive your right to a place in the Coupee from a woman. There is no shop of whatever description, in which a woman is not concerned. There is indeed hardly a department in which she does not seem to be chief manager.—*London and Paris Adv.*

THE BENEFIT OF EXERCISE,

IN PREFERENCE TO MEDICINE, IN CHRONIC DISEASES, ILLUSTRATED BY AN ALLEGORY.

In the island of Ceylon, in the Indian Ocean, a number of invalids were assembled together, who were afflicted with most of the chronic diseases, to which the human body is subject. In the midst of them sat several venerable figures, who amused them with encomiums upon some medicines, which they assured them would afford infallible relief in all cases. One boasted of an elixir—another of powder, brought from America—a third, of a medicine invented and prepared in Germany—all of which, they said, were certain antidotes to the gout—a fourth, cried up a nostrum for the vapors—a fifth, drops for the gravel—a sixth a balsam, prepared from honey, as a sovereign remedy for a consumption—a seventh, a pill for cutaneous eruptions—while an eighth cried down the whole, and extolled a mineral water, which lay a few miles from the place where they were assembled. The credulous multitude partook eagerly of these medicines, but without any relief of their respective complaints. Several of those who made use of the antidotes to the gout, were hurried suddenly out of the world. Some said their medicines were adulterated—others, that the doctors had mistaken their disorders—while most of them agreed, that they were much worse than ever. While they were all, with one accord, giving vent, in this manner, to the transports of disappointment and vexation, a clap of thunder was heard over their heads. Upon looking up a light was seen in the sky.

In the midst of this appeared the figure of something more than human—she was tall and comely—her skin was fair as the driven snow—a rosy hue tinged her cheeks—her hair hung loose upon her shoulders—her flowing robes disclosed a shape, which would have cast a shade upon the statue of Venus of Medicis. In her right hand she held a bough of an evergreen—in her left hand she had a scroll of parchment. She descended slowly, and stood erect upon the earth—she fixed her eyes, which sparkled with life, upon the deluded and afflicted company—there was a mixture of pity and indignation in her countenance—she stretched forth her right arm, and with a voice, which was sweeter than melody itself, she addressed them in the following language: 'Ye children of men, listen for a while to the voice of instruction. You seek health where it is not to be found. The boasted specifics you have been using have no virtues. Even the persons who gave them labor under many of the disorders they attempt to cure. My name is Hygeia. I preside over the health of mankind.—Discard all your medicines, and seek relief from temperance and exercise alone. Every thing you see is active around you. All the brute animals in nature are active in their instinctive pursuits. Inanimate nature is active too—air—fire—and water are always in motion. Unless this were the case, they would soon be unfit for the purpose, for which they were designed, in the economy of nature. Shun sloth—this unhinges all the springs of life. Fly from your diseases—they will not—they cannot pursue you.'—Here she ended—she dropped the parchment upon the earth—a cloud received her, and she immediately ascended, and disappeared from their sight—a silence ensued, more expressive of approbation, than the loudest peals of applause.

One of them approached with reverence, to the spot where she had stood—took up the scroll, and read the contents of it to his companions. It contained directions to each of them, what they should do to restore their health. They all prepared themselves to obey the advice of the heavenly vision. The gouty man broke his vial of elixir, threw his powders into the fire, and walked four or five miles every day before breakfast. The afflicted with the gravel, threw aside his drops, and began to work in his garden, or to play two or three hours every day at bowls. The hypochondriac and hysteric patients discharged their boxes of assafœtida, and took a journey on horseback to distant and opposite ends of the island. The melancholic threw aside his gloomy systems of philosophy and sent for a dancing master. The studious man shut up his folios, and sought amusement from the sports of children. The leper threw away his mercurial pills, and swam every day in the neighboring river. The consumptive man threw his balsam out of the window and took a voyage to a distant country. After some months they returned to the place they were wont to assemble in. Joy appeared in each of their countenances. One had renewed his youth—another had recovered the use of his limbs—a third, who had been half bent for many years, now walked upright—a fourth began to sing some jovial song, without being asked—a fifth could talk for hours together, without being interrupted with a cough—in a word, they all enjoyed a complete recovery of their health. They joined in offering sacrifices to Hygiea. Temples were erected to her memory; and she continues to this day to be worshipped by all the inhabitants of that island.

The last number of the Knickerbocker contains an article on Sleepy Hollow, by Mr Irving. The following passage relating to the religious affairs of that celebrated place, give us a glimpse into 'the best times of the commonwealth.'

The congregation was, in those days, of a really rural character. City fashions were as yet unknown, or unregarded, by the country people of the neighborhood. Steam-boats had not as yet confounded town with country. A weekly market-boat from Tarrytown, the 'Farmers' Daughter,' navigated by the worthy Gabriel Requa, was the only communication between all these parts and the metropolis. A rustic belle in those days considered a visit to the city in much the same light as one of our modern fashionable ladies regards a visit to Europe; an event that may possibly take place once in the course of a life-time, but to be hoped for, rather than expected. Hence the array of the congregation was chiefly after the primitive fashions existing in Sleepy Hollow; or if, by chance, there was a departure from the Dutch sun-bonnet, or the apparition of a bright gown of flowered calico, it caused quite a sensation throughout the church. As the dominie generally preached by the hour, a bucket of water was providently placed on a bench, near the door, in summer, with a tin cup beside it, for the solace of those who might be athirst, either from the heat of the weather, or the drouth of the sermon.

Around the pulpit, and behind the communion-table, sat the elders of the church, reverend, gray-headed, leathern-visaged men, whom I regarded with awe, as so many apostles. They were stern in their sanctity, kept a vigilant eye upon my giggling companions and myself, and shook a rebuking finger at any boyish device to relieve the tediousness of compulsory devotion. Vain, however, were all their efforts at vigilance. Scarcely had the preacher held forth for half an hour, on one of his interminable sermons, than it seemed as if the drowsy influence of Sleepy Hollow breathed into the place: one by one the congregation sank into slumber; the sanctified elders leaned back in their pews, spreading their handkerchiefs over their faces, as if to keep off the flies; while the locusts in the neighboring trees could spin out their sultry summer notes, as if in imitation of the sleep-provoking tones of the dominie.

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